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ARTICLE I.

THE REFORMATION, THE WORK OF GOD.

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VERY different are the views entertained of that great religious revolution. That it was one of the greatest events in the history of human affairs, they only can doubt who are entirely ignorant of what changes socially, politically, and religiously, it has brought about. It has entirely changed the character of nations and the course of history; it has affected, as no other occurrence has, since the coming of Christ, the present and future destiny of mankind. Romanists profess to regard it as a great apostasy from the true faith. Semi-Romanists, Tractarians, Puseyites, speak of it sneeringly as a failure. Some of the children of that Reformation begin to speak of it disparagingly, as though the work had not been well done, or had been overdone. We believe it to have been *the work of God*, commenced, carried forward, and completed by him, the brightest display of the powerful workings of God's truth and God's spirit, since the days of the apostles. If God has ever signally interposed on behalf of his Church, he did, in that Reformation, which millions have pronounced *the blessed Reformation*. That it was *the work of God* may be seen:

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I. *In the instrumentality employed.* Nothing more surely indicates the hand of God, than the means by which he accomplishes his purposes. He is known by the instrument employed, as well as *by the judgment he executes.* He "will not save by bow, nor by sword, nor by battle, by horses, nor by horsemen." Such an instrumentality is employed that "the excellency of the power may appear to be of God."

When a corrupt Church was to be reformed there was a great variety of means that might have been called into requisition. God could have shaken Christendom with an earthquake, and turned the hearts of the mightiest princes in favor of the truth. England, France, Spain, any or all of them, might have furnished a home for the Reformation, and protected it by their power. Or some of the most powerful rulers of Europe might have been constrained to take the lead in overturning a system of deception and oppression, and establishing the truth. But no such instrumentality was employed. Kings and princes were permitted to remain in darkness and opposed to the truth. God does not thus work. When he wished to separate a people unto himself, it was not by singling out some great nation that he accomplished his purposes, but by calling Abraham, and making him head of the chosen seed. When some one was to be selected to lead Israel from Egyptian bondage to the possession of Canaan, the head of none of the families was chosen; but a child that had been exposed to death on the Nile, was preserved and reared for the purpose. The men who laid the foundation of the everlasting kingdom were poor fishermen. Thus God works. "He hath chosen the foolish things of the world, to confound the wise: and weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

Thus God acted in selecting the instruments for the great Reformation. Passing by kings and princes and men of renown, he singled out humble, obscure men, and raised them up to show his power. The majestic oak of the forest grows from the little acorn that falls into the earth. The mighty river has its source in some little fountain springing up in the mountain side. A little steam propels onward the engine dragging in its train hundreds of iron chariots. The Reformation, so far as man is concerned, owed its existence to what were apparently the feeblest agents. Wickliffe,

Huss, and Jerome, though men of might, like the prophets of old, yet were not among the great ones of the earth. The latter two were put to death for attempting to reform the Church : and the former, though he escaped a violent death, did not escape cruel persecution ; and his enemies failing to wreak their full vengeance on him whilst living, dug up and burned his bones when dead. These men were the forerunners of the Great Reformer. They had glimpses of what was coming, but they died without beholding the triumph of truth.

On the 10th of November, 1483, of humble, but respectable parentage, was born *Martin Luther*. No sounding of trumpets, or firing of cannon, or proclamation of heralds, announced that the man was born, whom Providence designed to employ to shake the Church and the world. His birth occasioned no more excitement than that of any other of the millions who were born the same year. His father was a poor miner, and both of his parents were compelled to toil hard to secure the means necessary to rear a family. What it is to be reared in the lap of indulgence, or to be "*clothed in purple and fine linen and fare sumptuously*," Luther never knew. From his earliest childhood he was inured to poverty, self denial, and toil. When sent to school at Magdeburg he had to sing for his bread, and when that source of support failed, returned home disheartened and pressed with poverty. The same career he tried at Eisenach, and with about the same success, until a pious lady took pity on him and received him into her family. Thus did Luther struggle, and nobly struggle with poverty, until his father's improved circumstances enabled him to send his son to the university.

Now how unlikely an instrument does this seem for the accomplishment of such a work ! A poor miner's son, the father at work and the child singing in the streets for bread. Look at him, and then think of the many noble youths, heirs of power and wealth, and how much rather would we expect that some one of these should be chosen ! What can this poor boy do to effect a change in the religion of millions, or how can he withstand the tide of opposition which must meet the man who attempts such work ? These are the reflections that would naturally arise when thinking of such a work by such means. Had some one predicted at the birth of Luther that he would reform the Church and shake the world, it would have been looked upon as one of the idle and foolish predictions common on such occasions. It must have

appeared utterly incredible that the poor miner's child, or that humbly clad boy, singing for bread, would make Popes and Kings tremble on their thrones.

But "*God's ways are not as our ways.*" Man to accomplish great ends must have great means. But God brings about his purposes with the feeblest instrumentality. "He puts down the mighty from their seats and exalts them of low degree." He chose none of the great or noble as leader in the great work of restoring the pure religion to the world, but raised up one from the dust and made him stand before kings and princes.

In this we find our first proof that the Reformation was a work of God. Had it been brought about by kings and rulers it might have been regarded as the work of man. The instrumentality might have been judged equal to the undertaking. Had decrees gone forth from every high place of power to abandon their corrupt forms of worship and to return to a pure Christianity, we would not have wondered to see a change. But when we see all this brought about by men whom kings at first thought beneath their notice, we are constrained to say—*it is the Lord, He hath wrought marvellous things.* It accords with all God's other doings. It is altogether unlike the work of man. The deliverance of the Israelites under the guidance of Moses, the victory of Gideon with his three hundred men, the planting of the Church by twelve fishermen, do not more clearly indicate the hand of God, than does the great Reformation under Luther. We pity those who can see in Luther nothing more than a wild fanatic, or ambitious ecclesiastic, or turbulent religious demagogue. And equally do we pity those who see nothing in the work, which he accomplished, to admire. Very far are we from anything like hero, priest, or saint worship. But we would not be so blind and stupid as not to admire the man whom God raised up to do His work, or as not to see in the whole affair the hand of God. In spite of all enemies the name of Luther must and will stand among the most illustrious names in history, a name that ought to be engraven on every heart because associated with all that is dear in Christianity.

II. *From the manner in which this instrumentality was prepared and brought into action.* It is not designed to convey the idea that the Reformation was accomplished by Luther alone. But he was the leading instrument. And if the selection of the instrument showed the hand of God, it

was equally manifest in its preparation. Nothing could have been farther from the mind of Luther and his friends than the career he fulfilled. Step by step was he led on by Providence without any settled plan on his own part. It was entirely a matter of divine guidance that he came into hostile contact with the Church and continued, until it resulted in establishing the cause of Protestantism. It is indeed recorded that John Luther was accustomed "to pray fervently and loudly at the bedside of his child, that the Almighty would make his son a partaker of his grace, and would remember his great name, and promote the propagation of purer doctrine than was then taught, through the instrumentality of the child before him." But notwithstanding this prayer, neither father nor child seems to have had any idea of what God designed to accomplish, or to have aimed at any such end. *Luther was led by a way that he knew not.*

Luther's father designed him for the profession of law, and looked forward with fond hopes, to the honor he would confer upon his family. History records how severe was the trial, and how bitter the disappointment when Luther determined to abandon this profession. All the fondly cherished hopes of the father were blasted; and so averse was he to the change, that he would not be reconciled to his son for years. He felt as many other parents, whose minds are so worldly, when they see a promising child, foregoing all the golden promises of the world, for the self-denials of religion. Neither Luther nor his father designed that he should be devoted to the ministry of Christ. The father had ambitious designs, and the son was no doubt a partaker of his hopes.

But God had ordered otherwise. Jeremiah from birth he had separated to be a prophet, and Luther he designed to raise up a fallen Church. It cannot be charged upon Luther that he ran without being called—for it was against his own intentions, and the wishes of his friends that he abandoned all worldly hopes for the sake of Christ. Two occurrences seemed to have determined the mind of Luther to forsake the world. The one was the sudden death of a most intimate friend and companion. The other was his being overtaken in a violent thunder-storm which threatened his life. Anguish and terror seized hold of him, and prostrating himself to the earth he vowed if God would only spare his life, to devote it to him. This was a turning point in the career of Luther—and we may see in it something very similar to

the call which Paul received from heaven. Both were smitten to the earth by the awful displays of divine power and majesty. Both in that hour yielded to the call of God.

But Luther's call did not point out to him so clearly the path of duty. He knew nothing at this time better than the corrupt Church of Rome. He was still in darkness and bondage. His mind was not yet enlightened by the word and spirit of God, nor had Christ made him free. He determines to enter a convent and become a monk. With this design he bade farewell to the world, and entered a cloister at Erfurt. What took place there is too well known to need recital. He soon discovered that peace and happiness are not to be found in ceremonial observances. Spiritual anguish and wretchedness he endured until gradually he obtained a knowledge of the true way of life and cast his needy, perishing soul upon Jesus Christ—and there he found peace.

At this time the Church of Rome did not possess a more devoted or dutiful son than Luther. He idolized the Church. The idea of separation from the Church would, have filled his soul with shuddering and dread. Even long after this he testified his love for the Church and his unwillingness to be separated from what he deemed the only ark of safety. He commenced preaching with as little idea of abandoning that Church, as Paul had of renouncing Judaism when he set out for Damascus. It required many years and painful struggles before he could bring himself to the point of a separation, and to fight the battles of the Lord with no other leader but Christ. When other difficulties were overcome he still had this one—"the Church ought to be obeyed." And so great was his reverence for the Church, that he assures us, had he at that time opposed the Pope as he did afterwards he would have expected the earth to swallow him up alive, like Korah and Abiram. Even after he had come to an open encounter with Tetzel he wrote to the Pope a most humbling letter. "Prostrate at the feet of thy blessedness, I offer myself to thee, with all that I am, and that I have. Kill me, or make me alive; call, or recall; approve, or reprove, as shall please thee. I will acknowledge thy voice, as the voice of Christ presiding and speaking in thee."

Language could not express more humble submission. He was ready to do anything the Pope might demand. But he was in God's hands and was preparing for the task of opposing Popes and Kings. Peter was once so much afraid of men that he denied his Lord. But Christ strengthened him, and

then he confessed him before his enemies, and died for his cause. So Luther was strengthened, and acquired courage to oppose the Pope, brave his anger, risk his power—all for Christ and his truth. This, however, was not his design, and he was only led to it by an irresistible power. He was made to feel that he must obey God rather than men.

We cannot now follow the Great Reformer in his career, to recount his trials and triumphs. We have seen how he was prepared by God and led almost unwillingly to the work. No such intention was in his mind, but he simply followed the leadings of God's providence, and word, and Spirit. He did not lay down a course, or determine on the accomplishment of a certain design; he was only aiming at truth and the glory of God, and to such results he was led. In this he showed himself entirely different from men who have some design of their own to accomplish. The founder of Jerusalem devised a plan and then vigorously carried it out, and this is the ordinary course of men who are not under the divine guidance. Luther with a genuine and steadfast trust in God committed his ways unto him and followed whither he led. From the very beginning to the end of his course, we cannot help but see that God was leading him, and qualifying him to perform his will. This is our second proof that the Reformation was a work of God. Luther was prepared for it, as were the apostles to preach Christ. Gradually were they withdrawn from Judaism and emboldened to hazard all for their Redeemer. Gradually was Luther withdrawn from Rome, and prepared to preach and defend a pure gospel.

III. *From the means employed in effecting it.* Most systems of religion have been established or reformations made by the civil authorities. The strong arm of the law has been invoked to compel men to yield obedience to some form of worship. All the various religions of Paganism are established and sustained by law. Mohammedanism was propagated at the edge of the sword. The Koran, or death was the dreadful alternative. When Christ would establish his religion and make it universal, he said, "Go preach the gospel to every creature." He placed no other means at their disposal but the preaching of the truth. This Paul declares to be the power of God and the wisdom of God unto salvation. "The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds." This was the very means employed in the

Reformation. It is not needful for us to maintain that there was in no instance any thing inconsistent with this ; or that the Reformers never committed any errors in carrying forward their work. They were men, and liable to err. They did not always show a proper understanding of true religious liberty. There may have been attempts to constrain or force men in religious matter. Allowances must be made. What we maintain is that the means employed were such as God has appointed and blessed.

The great means employed was divine truth. The Reformation was a bringing the truth to light. For ages it has been almost concealed. The Bible was almost an unknown book—preaching the gospel was nearly abandoned. These weapons which had been employed by Paul and Augustine were seized hold of by Luther, and employed with wonderful success. As soon as Luther felt authorized he ascended the pulpit and began to proclaim the well-nigh-forgotten doctrines of the gospel. In an old modern chapel in the square at Wittenberg, thirty by twenty feet, with a plank pulpit three feet high, Luther began to preach. How strange it seems, that fifteen centuries after Paul, preaching should be so little valued. The apostles began to preach in an upper room, and in such other places as opportunity afforded. Luther began in this humble old frame building, but from that humble beginning the divine appointment of saving men by the foolishness of preaching was again revived. To us, with ten thousand pulpits resounding with the doctrines of salvation, it seems almost impossible that preaching should have been abandoned in the Church. But so it was, and to Luther under God we owe the revival of Christ's appointment of preaching the gospel.

The spread of truth was not confined to preaching. The pen and press were employed with great vigor. Books and and tracts were scattered among the people. The Bible was translated into the common language and the people encouraged to read. The whole Bible and parts of the Bible were published and circulated as rapidly as possible. The distribution of the Bible and religious publications is not a recent device. Centuries ago in the Reformation, colporteurs were employed to circulate divine truth among the masses.

We have said the means employed was divine truth. The great cardinal doctrines of salvation were again brought out with the prominence which had been given them by the apostles. The doctrine of justification by faith was pronounced

by Luther the doctrine of a standing or falling Church. Never since the preaching of Paul had more prominence been given to this and kindred truths. Fallen, guilty man was bidden not to rely on his own works, but solely on the righteousness which is by faith in Jesus Christ. Luther himself had felt the power of this doctrine in imparting peace and confidence to his own soul, and he made it known to others as the saving truth of God.

The Reformers did not rely on anything else but the word and Spirit of God for success. The civil rulers, whilst in some instances they lent their countenance and support, were not relied on for success. The cause they knew depended on God, and it was left to its own merits and his almighty aid. And now if we are warranted in saying that the preaching of the gospel by the apostles was a work of God, or that the efforts now made by the Christian Church to spread a pure Christianity over the earth, is a work of God, we are constrained to the same conclusion in regard to the Great Reformation. The work, in the means employed, was of the very same character as that performed by the apostles, and the same as that in which the Church is now engaged. We cannot think or speak lightly of what the Reformers did, without condemning ourselves and casting reproach upon Christ and his apostles. To them are we indebted for all that we hold most dear as the disciples of our divine Redeemer.

IV. *From its results.* The rule of Christ may be applied here, to judge the tree by its fruits. There has time enough elapsed to enable us to form an intelligent opinion as to the good or the evil resulting from the Reformation. Our judgment in this matter will be influenced by our position, whether we are Protestants or Romanists. But if it be objected, that we are partial judges, an appeal may be made to the testimony of history. And if there is any one thing which stands out clear and prominent on the face of history, it is the great and glorious results flowing from the Reformation. All of these results we cannot enumerate, nor can we speak of any of them now at length, but we know that in everything that pertains to the best interests of mankind for time and eternity, there has been a wonderful improvement. Individually, socially, politically, intellectually, morally, religiously, the condition of the world, so far as reached by the Reformation, has been bettered to a degree that is incalcula-

ble. Among the most marked results, and upon which we may dwell for a moment, we mention

1. Civil and religious freedom. A greater foe to both of these has never existed on the earth than the Romish Church. Before the Reformation began, civil and religious freedom were unknown. Mankind were held in bondage, the most galling and crushing. No man dared even to think for himself. His faith and worship, his religion and politics, were all manufactured to hand, and must be accepted whether they suited or not. Perhaps in no period of the world's history from the creation down, has the condition of mankind been more abject and degraded than that immediately preceding the Reformation. But then mankind were taught to know and feel their rights. The shackles were broken off, and no lord was acknowledged save God. To satisfy our minds on this point, we need but trace the history of four centuries. Just compare or contrast, Italy, France, Spain, Ireland and Mexico, with Switzerland, England, Germany, Scotland, and the United States. Contrast countries where the Romish and where the Protestant religions prevail and we will be satisfied. The one is the enemy, the other the friend of civil and religious freedom. We assert nothing which could not be easily proved when we say that all we are, as a great, free and happy people, can be traced to the Reformation.

2. A mighty impulse has been given to the human mind, which is seen in the progress of science, literature and whatever concerns worldly greatness. It would perhaps be too much to ascribe all the wonderful advance of science and art for three centuries to the Reformation; but no impartial, intelligent person will refuse to admit its powerful influence. Previous to this the mind had been fettered and cramped; now it is allowed the freest scope. Our colleges and schools, our various institutions for the promotion of human happiness, a free press, and a thousand other things are all the legitimate fruits of the unfettering of the human mind, and allowing men to think and act for themselves as responsible to God, and not to man.

3. But the greatest blessings by far are of a religious character. The restoration of the truth, and the privilege of knowing, loving, and worshipping God. We know what it is to have our Bibles, with entire freedom to consult the word of God as we please, to have sanctuaries where we can worship God in simplicity and without fear, to have entire

religious freedom, and none to harm. This is the most glorious result of the blessed Reformation. Go to the priest-ridden, enervated Italy, down-trodden, crushed Ireland, ignorant and treacherous Spain, unhappy France, and then turn to Protestant countries to see what we have gained. Our Churches, our Sabbath schools, our Bible classes, our meetings for prayer, our free Christian society, what blessings! These are the legacies we have received from the Reformers. May our hearts cease to beat when we despise these men, or what, under God, they have done for the cause of human happiness.

ARTICLE II.

On the Origin of Species by means of Natural Selections, or the Preservation of Favored Races in the struggle for Life. By CHARLES DARWIN, M. A., *Fellow of the Royal Geological, Linnæan, &c., Societies. Author of Journal of Researches, during H. M. S. Beagle's voyage round the World.* London: John Murray, 1859. pp. 502, New York: D. Appleton.

By REV. EDWARD F. WILLIAMS, A. M., Uxbridge, Mass.

There has long been a wide diversity of opinion among Naturalists in regard to the *Origin of Species*. Hence the publication of the views of such a philosopher as Mr. Darwin, upon this subject could not but attract universal attention, and elicit the most varied criticism. The positions he has taken have been reviewed by some writers with evident unfairness, and with so much bitterness of spirit as to lead one to suspect the existence in the reviewer's mind, of a lurking jealousy of the author's well established reputation. While others gladly welcoming anything that can furnish the least ground for doubting the strict accuracy of the Mosaic record, have loudly applauded the "new theory" and have earnestly striven to establish the truth of the statements which Mr. Darwin adduces as the *facts* upon which rest his theory.

And yet no two of these reviewers exactly agree. Their confidence is either shaken in the ordinarily received theory

of Species, and they employ their ingenuity in inventing new theories, or they doggedly refuse to give up their previously formed opinions and fail to show a proper amount of candor in the consideration of the facts brought to their notice in the work they undertake to criticise. Still we are glad that Mr. Darwin's Book on the "Origin of Species by Natural Selection," has appeared. Its publication was timely, and has been productive of good. The book has been extensively circulated and quite extensively read. Its opinions have been discussed in Quarterlies, and Monthlies, and Dailies, until the larger portion of the reading public has become familiar with them. Thousands have had their interest in science awakened or increased by the ingenious speculations of the English Naturalist. Many, beside profound students of Nature, have weighed the arguments employed, and pronounced judgment upon the conclusions reached. And almost every one who has read the book, has been astonished at the vast amount and endless variety of information it contains; charmed by the simplicity and transparent clearness of the style, and favorably impressed by the seeming modesty and diffidence of the Author. We are tempted to quote some of the beautiful passages, in which the book abounds, and to present some of the most wonderful results to which Mr. Darwin's observations and discoveries have led him. But our purpose in writing this article is not to please merely, but to show by a somewhat extended comparison of the opinions of distinguished Naturalists, in regard to the Origin of Species, that nothing has yet been discovered, no argument yet advanced, which should shake our belief in the old theory of the *immutability* of Species.

Adopting the classification of Agassiz, we have 1st those Naturalists who explain the Origin of Species, by admitting that all organized beings are created, that is to say, endowed from the beginning of their existence with all their characteristics, and 2dly those who assume that they arise spontaneously. In the first class are to be placed such Naturalists as Cuvier, Prichard, Agassiz and Dana; though each differs to a certain extent from the others in his definition of the word Species, the point around which the real difficulty centres. In the second class are all those who believe in the theory of *spontaneous* generation, a theory proposed many years ago by DeMaillet and which for a time found many adherents, but which has to a great degree been supplanted by the transmutation theory of Mr. Darwin.

The definition given by the advocates of what may be termed the *direct creative* theory, are the following : that of Cuvier, who says, "We are under the necessity of admitting the existence of certain forms which have perpetuated themselves from the beginning of the world, without exceeding the limits first prescribed ; all the individuals belonging to one of these forms constitutes what is termed a species." Allied to this is the definition of DeCandolle, who says, "We write under the designation of Species, all those individuals who mutually bear to each other so close a resemblance, as admits of our supposing that they may have arisen from a single pair." According to these definitions the test of species is *constancy of peculiarities*. The definitions are unsatisfactory, in that they do not tell us what species is, or give us any means of discriminating between *species* and *permanent varieties* : 2. another class of definitions makes *community of descent*, the criterion of species. Dr. Prichard says : "Under the term species are included all those animals which in the first instance are supposed to have arisen from a single pair." Dr. Carpenter writes, "When it can be shown that two races have had a separate origin, they are regarded as of different species ;" in the absence of such proof, they are to be considered as of the same species. We are not quite satisfied with these definitions, for 1. in most cases community of origin either cannot be proved, or is the very thing to be proved ; and 2. diversity of origin is not necessarily proof of diversity of species*.

3. Another class of definitions, proposed by some of the advocates of the direct creative theory, regards different species as nothing but different primordial forms, and to this opinion Agassiz, in some of his writings seems to lean. But the difficulty is, to determine what forms are primordial. In his earlier writings, Agassiz looked upon species as "a phenomenon, dependent upon the *immaterial* nature." In the last volume of his contributions to the *Natural History* of the U. S. A., he says, that "species have no *natural* existence, yet they exist as categories of thought, in the same way as *genera*, families, orders, classes, and branches of the animal kingdom, and yet he seems to admit, that individuals of a species may vary widely ; while the immaterial principle, the characteristic of species can never change. 4. The last definition which we will bring forward, is that proposed by

**Vide* Biblical Repository, Jan. 1859, Art. Unity of the Human Race.

Prof. Dana, and the one generally adopted. "Species are the units of Nature." A species is a specific amount or condition of concentrated force, defined in the act or law of creation. These characteristics are essential in a species, in originality, i. e. immediate creation by the hand of God, 2. universality, i. e. each individual of a species must possess the characteristics of the whole species; and 3. permanence, or immutability, i. e. no individual of one species can penetrate an individual of another species.

Before giving Mr. Darwin's theory at length, it may be well, just for completeness, to remark that Prof. Parsons, of Cambridge, has prepared to account for the existence of species by *generative development*. Some change is effected on the *ovum*, before or at conception, or during uterine nutriment, whenever a new species is to be created, thus rendering it not only possible but probable, that the dog should trace his parentage back to the hyena, through the wolf, the fox, or the jackal; the difficulty with this theory is, the absence of fact upon which to base it.

Mr. Darwin's theory, which is that of the transmutationist, or of the origin of species by a certain power in nature which may be termed "natural selection," can be briefly stated as follows, viz:

1. All organisms tend to re-produce themselves in a geometrical ratio, and with such exuberance of life, that each one would speedily fill the earth if not prevented by powerful causes of destruction. Of the Elephant, the slowest breeder of all known animals, Mr. Darwin says, "It will be under the mark to assume that it breeds when thirty years old, and goes on breeding until ninety years old, bringing forth three pair of young in this interval; if this be so, at the end of the fifth century there would be 15,000,000 elephants descended from the first pair," p. 64. "and some of the plants, such as the *cardua*, and a tall thistle, now most numerous over the wide plains of La Plata, clothing square leagues of surface almost to the exclusion of all other plants, have been introduced from Europe," p. 65. so that the theory of Malthus in regard to the rapid and fearful increase of the human race, is literally true in the vegetable and animal world. Hence there must be a provision of nature which shall render it impossible for more than a very small portion of the seeds of plants, or the impregnated *ova* of animals to come to maturity.

2. There must, therefore, be a competition among these germs for life, or a struggle for existence, in which the weaker shall give place to the stronger, the inferior to the superior; and thus superiority is due to some structure or functional advantage in the kindred of one by which it, rather than others, is enabled "to live, grow, mature, and reproduce."

3. This difference, or variation is almost universally imparted by the parent to its offspring. These becoming established the same law of rapid increase, of advantages in the struggle for life, will operate, and thus give rise to varieties and further improvements in the species.

4. This law is universal. It has operated from the beginning upon all organisms. In this way varieties are established, varieties pass into species, species into genera, genera into families. So that all forms of animal and vegetable life have arisen by successive differentiation from some one primordial form.

A single quotation will show that we have not misrepresented our author. Speaking of the various forms of animal and vegetable life with which the earth is now peopled and which are preserved in a fossil state, he says they have descended, "animals from at most four or five progenitors, and plants from an equal or less number," then growing bolder he adds, "Analogy would lead me one step further, viz: to the belief that *all animals and plants* have descended from some one prototype. But analogy may be a deceitful guide. Nevertheless all living things have much in common in their chemical composition their germinal vesicles, their cellular structure, and their laws of growth and reproduction. Therefore, I should infer from analogy, that probably all the organic beings which have ever lived on this earth, have descended from some one primordial form into which life was first breathed by the Creator," p. 484. Thus the basis of Mr. Darwin's theory, is speculation and an *analogy* which he admits may be "a deceitful guide."

It is evident from the passage quoted, that in Mr. Darwin's mind, varieties are incipient species, that species, genera, etc., are men, arbitrary designations of individuals or classes of individuals which are constantly pouring into one another.

To establish this theory, Mr. Darwin first calls our attention to "variation under domestication." The *causes* of this variation are, changes in the conditions of life, and excess of food, or more important than either of these, changes affect-

ing the organs of reproduction before or at the time of conception. Habit too has a great influence in forming new varieties, which in process of time may become species. For example the legs of domestic ducks are larger than those of wild ducks, simply because the former are constantly, the latter rarely used. The drooping ears of domestic cattle may be accounted for, if we remember that they are in no danger, and have no occasion to keep their ears in an erect position, as wild cattle have to warn them of the approach of enemies.

The laws of correlation of growth are very remarkable and deserve our careful attention, for any change in the embryo or larvæ produces a corresponding change in the developed animal. The meaning of this law will enable us to explain the singular fact, that blue-eyed cats are always blind, that long limbs indicate a long head, that hairless dogs have poor teeth and short-beaked pigeons have small feet. By careful selection therefore it is evident, that species may be greatly modified, and new varieties formed. Were man to skilfully and continually employ the power given him, he could almost entirely change the work of nature.

But Mr. Darwin rests his theory of domestic variation chiefly upon the variations which have taken place among pigeons through the agency of artificial selection. The seven or eight existing varieties, which Mr. Darwin would regard as *species*, have arisen from a single pair, the *Columba livia*. Habit and changes in the external condition of life are insufficient to account for the difficulties more apparent in the pigeon family. Man's power of accumulating selection must be appealed to, if we would understand the causes that have produced several varieties of pigeons from a single pair. Just as breeders have greatly improved and are constantly improving the different herds of cattle, sheep and horses, dealers in pigeons have greatly varied the primitive species. "Sir John Sebright used to say with respect to pigeons, that he would produce any given feather in three years, but it would take him six years to produce beak and head," p. 31. With this proof that variation is constantly taking place under domestication in regard to pigeons, and therefore with all domestic animals, by means of man's power of selection, the author proceeds to consider variation under nature. Admitting very strangely for him, that "a species includes the unknown element of a distinct act of creation," and that "a variety supposes community of na-

ture," p. 46. Mr. Darwin attempts to show that the variation which is produced among domestic animals is constantly taking place, though on a greatly extended scale in the whole department of nature. New varieties will therefore be formed, or be met with in the process of formation, if a power can be found to preserve and add these successive variations. Such a power is at work all around us. This power is termed "Natural Selection," or the selection which Nature herself makes of the variations from the original type which are to be preserved and handed down, till eventually a new species of plants or animals is formed, out of what was only a variety. The rule is, "strength always prevails over weakness," but it is in the power of natural selection to give to one variety rather than another, that superiority which shall secure its life and perpetuity.

The laws of variation are next considered. In plants, changes of climate and of the conditions of life produce well-marked varieties. In animals, variations from parental forms are due either to changes affecting the sexual organs, or to age or disease. Certain birds cannot fly, for the simple reason that they never attempt to use their wings. For the same reason "dung beetles" have no hind legs, while another variety on the island of Madeira has no wings.

It is evident to any one that all these variations may be admitted, without however admitting anything but variation within well established limits, and then so confined as to allow of no variety ever passing into another variety, still less of any species ever changing into another species. Mr. Darwin, however, is unfortunate in the use of his word species, which he regards as a mere arbitrary term employed to designate a number of individuals, more or less alike. The looseness with which he employs the term often leads his readers into error as regards his meaning. In his mind, species have neither the element of *originality*, nor *universality*, nor *immutability*. They are simply things of fancy, existing only as "categories of thought."

To the acceptance of this theory, Mr. Darwin admits the existence of four serious objections. 1 The perfection of everything in Nature. If species are mutable, why is all nature perfect? Why are there no transitional forms? Says one author, the transitional forms are supplanted by those of the new species. But continues the objector, if transitional forms ever existed, why are they not found in

the rocks, in a fossil state. Mr. Darwin's answer is, that the Geological record is very imperfect, nor is he sure that certain varieties, which Geologists are accustomed to regard as distinct species, are not intermediate, i. e. in the process of passing into species. If there is any difficulty in the length of time required to carry out these changes, the uncertainty of the Geological chronology, enables us to throw in an interval of a few hundred millions of years, whenever it seems to be most needed. Upon these answers we cannot forbear to remark, 1. that if transitional forms ever existed in any period of the earth's history, (and if this cannot be established, Mr. Darwin's theory falls to the ground;) it is very strange that no Geologist or Paleontologist, infidel or christian has ever yet discovered the slightest trace of them. Mr. Darwin is no sceptic, he has no points to show, that at all accord with his theory of transitional forms. Prof. Agassiz says, that species appear as perfect in the earlier as the later formations; "most species," he affirms, appear in myriads of individuals in the first bud in which they are found. They appear suddenly, and disappear suddenly. "Every Geological formation teems with types which did not exist before." These statements, confirmed by all intelligent observers, are wholly irreconcilable with the theory of the gradual formation of a new species out of one immediately preceding it.

2. If transitions have ever taken place, they must be taking place now. But the most careful Naturalists have not yet discovered anything like a transitional form in any of the departments of Nature, and till they do, the theory of the mutability of species must be set aside. 2. A second difficulty, which Mr. Darwin advises, as appertaining to his theory, is the diversity of habits in the offspring of the progenitor. This objection he removes by simply adverting to its cause; this is due to differences in the conditions of life, and to the influence of Natural Selection. Admit this, and to establish his theory, he must prove that each of the descendants of the same parent, differs from that parent to such an extent as to justify us in taking each descendant as the type of a new species, a theory which would give us nearly as many species as there are individuals in a species. He alludes to web-footed geese, which do not swim; but to derive advantage from the example, he must prove, what he cannot, that web-footed geese will at some period or other cease to be web-footed, or become something besides geese. Organs

of great perfection, as the eye are pointed to ; and Mr. Darwin is asked how their gradual growth and final perfection can be accounted for. The web that joins the toes of geese may pass away, and leave the toes free to move as they will ; but how can such a complex organ as the eye be formed, anything that obstructs vision be laid aside and only that which will aid be retained. The process is very simple. "Organs of great perfection, as the eye may be formed from a simple nerve by means of "Natural Selection." Then follows a disquisition on some points remotely connected with the subject under consideration, which are closed with the profound remark, "I do not see how this is at all consistent with my theory ; which only requires the addition of another premise, to explain the fallacy of our author's reasoning, viz : it is not, and *therefore* my theory is true. Upon such assumptions the theory rests, and with such arguments an attempt is made to meet and refute honest objections."

3. Another objector asks, "How can the complex faculties, called instinct, be accounted for by Natural Selection ? Nothing is easier answers Mr. Darwin. Instinct is indeed not the same as habit, yet it is closely allied to it, and may be compared with it ; *therefore* instinct is the same, not as habit, but as *perfected habit*. Traces of old customs will of course remain, dogs descended from wolves, do not run to their masters in a straight line when called, but run a long way round. Instincts are however often lost by domestication, partly through habit, and partly through man's power to select, and accumulate, and perpetuate such habits in his domestic animals as please him. Now if this is true, and it may be true, and *therefore* it is true, it will be seen that instinct is not permanent, but a thing of gradual growth, and may easily be perfected by Natural Selection. The tendency of the cuckoo to lay eggs in the nests of other birds, is a case in point. For as she lays her eggs at intervals of two or three days, she could not hatch them herself, if disposed to make the trial. Her experience has taught her to avail herself of the assistance of other birds, and to deposit her eggs in other nests than her own. Were we inclined to admit the validity of this sophistical reasoning, it is difficult to perceive how it would prove that instinct is of gradual growth. For in the first instant of its appearance, it is instinct and nothing else, even though it may vary in its degrees of perfection. It is surprising that so learned a man as Mr. Darwin should seem to assert that there is a transition from no

instinct to some instinct, from the lowest and least imaginable degree of instinct, to the highest and most wonderful degree of instinct. But Mr. Darwin tells us that instinct is not always perfect, that birds sometimes make mistakes in building their nests, and that though bees now uniformly build hexagonal cells, for the sake of economy, to secure the greatest amount of space with the least outlay of wax, it may not always have been so; they have learned from experience, and *gradually* arrived at the conclusion that it is best to construct their cells in all cases in the form of a hexagon.

To this reasoning, it is enough to reply, that while the nests of birds differ greatly in finish and completeness from each other, and instances can be found, where a bird has failed to build what is considered a perfect nest, and whatever nest it first builds, that *kind* of nest it always builds, and its posterity after it. Further, if instinct is of gradual growth in the bee, how does it happen that the power to make perfect cells upon the first trial, should be born, so to speak, in the bee; when man whose higher instinct is called intelligence, is under the necessity of carefully learning his trade, and painfully practicing it, before he can construct even the simplest machine, and that too though his ancestors may have followed the same trade for centuries? The truth is, instinct is not habit, but something peculiar to itself, given by his Creator directly, and according to the degree that pleases him, to the animal that possesses it.

4. The greatest difficulty, however, with which this theory of Natural Selection has to contend, is Hybridism, or the sterility of the offspring of intercrossed animals. If Mr. Darwin's theory were true, then by crossing animals of different species, new varieties would be formed, from which, in turn, other varieties could be derived, and so on, *ad infinitum*, till just such species are obtained as may be desired. The examples of great fertility on the part of a few hybrids are only exceptions which form the truth of the rule that they are generally barren, or that their young soon become so. Attempts to prove an imperfection in the generative organs of hybrids, or that sterility is due to a modification produced in the re-productive system, does not alter the fact of the barrenness of hybrids, or remain an objection which cannot be answered by any who hold Mr. Darwin's theory. However moral or attractive this theory may appear, it is inconsistent with the truth, and may be opposed by the most unanswerable arguments; were we inclined to receive it, we

could not, for the book itself furnishes weapons with which to overthrow the theory it advances. As young students of Nature, whom Mr. Darwin especially addresses, and to whom he looks for the future advocates of his opinions, we desire to utter a respectful, but firm protest against the doctrine of his book. This we do for the following reasons, which in our mind are sufficiently convincing to lead us to cherish at least, for the present, our old belief in the immutability of species.

1. The objections which Mr. Darwin has admitted may be brought against his theory, are not fairly and honestly answered. The absence of transitional forms both in nature as it now is, and as it exists in the Geological record, is unsatisfactorily explained, the testimony of the most distinguished men of science is passed over as irrelevant, the diversity of habits in animals descended from a common ancestor is not accounted for, instinct is arbitrarily regarded as a perfected habit, of gradual growth, the difficult and as we believe the unanswerable objection from Hybridism is only partially stated, and then purposely passed by, in short the whole book, so far as its arguments are concerned, seems to be based upon hypotheses which the facts of nature do not warrant, and which are only supported by such statements, as "I can conceive," "It is not incredible," "I do not doubt," etc., that my theory is true, and therefore it is true. To an unprejudiced reader the *logic* of the book must appear wonderfully weak.

2. The points which the author seeks to establish are far from being proved. It is readily and universally admitted that the individuals of any species vary very widely from each other, but these variations are always within certain limits which cannot be passed, so that no example has been found, or can be found, of an individual of any one species being transformed into an individual of another. In spite of all the improvements, which cattle breeders have brought about in their stock, they have not succeeded as yet in causing cows to bring forth sheep, or mares to produce goats. Pigeon fanciers may well wonder at the beauty of the animals to which their skilful combinations have given birth, and in triumph may point us to "runts and fantails, short-faced tumblers and long-faced tumblers, long-beaked carriers and pouters, black barbs, jacobins and turbits, which coo and tumble, inflate their esophagi and pout and spread out their tails before us," but after all a pigeon is only a pigeon, and

a cow is nothing but a cow. To establish Mr. Darwin's theory we ought to be able to prove conclusively, that pigeons are the descendants of crows, wrens or humming birds, or some unknown birds of the forest, else we shall be sure to believe that all organisms have sprung from one primordial form.

3. The theory is inconsistent with the biblical doctrine of Providence. The scriptures are the work of God, as well as nature, and the revelations of the one cannot contradict those of the other. According to Mr. Darwin the injunction of the Creator was to breathe life into some "primordial form," endow it with the laws of development, and then leave everything to the care of an undefinable something, arbitrarily termed "Natural Selection." The book, indeed is not necessarily atheistic in its tendency, except that it removes God far from us, while the scriptures record him as near by, as everywhere present, as causing the grass to spring up and the rain to fall, and the seasons to come and go, by the immediate exercise of his power, for the existence of a primordial form requires the existence of an intelligent, personal God, to call into being, and endow it with the laws of its regular development, just as much as the existence of the perfected universe. What is strange and unaccountable in the theory is that "Natural Selection" should uniformly act with such consummate wisdom, always selecting and perpetuating those varieties from the original type, which are most beneficial to the species and to mankind, that no mistakes should ever be made in the order of development, if it be not under the immediate and constant control of the God of the Bible. The attempt seems to have been made, but it has failed, to substitute a power of nature, for the personal, intelligent, and overruling God whom Christians worship.

4. The account of creation given in Genesis is too explicit, to permit us to receive even the theory of a few centres of creation, still less one, from which all the different species of animals and plants have alike sprung. In the account of the third's day work, it is said that "the dry land appeared," and that it brought forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, *when seed is in itself* upon the earth." Now if the seed of the herb and fruit tree was in itself, i. e., created by itself, from the beginning, it is difficult to see how different species of plants could have been developed out of one another, or from one primordial form. Cuvier has suggested, that the phrase, "when seed is in itself" may mean that a few families, the

types of all the families of plants, etc., were at first created, which contained within themselves, as *drawers within drawers*, or *boxes within boxes*, the germs of all the species which should subsequently belong to these families. This view is at least attractive and safe and in accordance with the facts of science. It effectually silences those who hold the orthodox theory of the immutability of species, and yet deny the wisdom and foresight of a personal God. While it gives no countenance to the development theory of the author of "The Vestiges," or the transmutation theory of Darwin.

ARTICLE III.

LUTHERAN HYMNOLOGY.

By Rev. FREDERIC M. BIRD, A. M., Philadelphia.

THE present article proposes to deal neither with the abundant treasures of original German hymnology, nor with the narrow field occupied by such sacred verses as individuals of our communion may have written in the English language. The former subject would require a volume, the latter would scarcely admit a paragraph. Our business is with such Hymn Books as the Church, or her members have published "for the use, edification, and comfort" of such of the flock as are American born, or thoroughly anglicized. Of these English hymnals there are, or have been, more than people in general are aware, and of them in succession we shall aim to give accounts as fair and full as they may deserve, or the readers of the *Quarterly* desire.

The City of New York took the lead in this business. Comparing the present with the past, it is not encouraging to know that the Lutheran Church or churches in that city were wealthy, active, and liberal enough to publish for themselves successively, between the years 1795 and 1806, *three* English hymn books. Of these volumes, which are all interesting and important to the lover of our Church literature and history, the two earlier are very scarce, and the last by no means common. Dr. Reynolds, writing on this subject in the *Review* for October, 1859, devoted three pages

to the first of these compilations, but was unacquainted with its successors. The present writer has them all bodily before him, and aims to set their spirit, at least, before his readers.

Dr. Kunze's Hymn Book. 1795. 240 Hymns.

The title page reads: "A Hymn and Prayer Book: For the Use of such Lutheran Churches, as use the English Language. Collected by John C. Kunze, D. D., Senior of the Lutheran Clergy in the State of New York. Coll. 3: 16, Teaching and admonishing one another in Psalms. New York: Printed and sold by Hurtin & Commandinger, No. 450. Pearl Street, [with privilege of copy-right.] 1795."

The book, (also its two successors,) is a very little larger than the common edition of the well-known collection of the New York Synod, (of which we shall speak hereafter,) and is printed with about the same sized type. The Preface covers three pages, and contains some interesting historical matter. 300 pages are occupied with the hymns, and 163 by the Liturgical and other prose matter, containing the Liturgy, the Epistles and Gospels for the year, Luther's Shorter Catechism, "Fundamental Questions," "The Order of Salvation," "The Christian Duties," (these three cover 13 pages.) A short account of the Christian Religion; a short account of the Lutheran Church; the seven Penitential Psalms, and some forms of Prayer. Much of this matter merits description, if only for its antiquity and curiousness; but this is not the place to present it. We return to our hymns, which are arranged as follows: (I copy from the table of contents.)

1. On Advent and Christmas, hymn 1; 2. New Year, 16; 3. Lent, 22; 4. Easter, 46; 5. Ascension, 51; 6. Whit Sunday, 54; 7. Trinity, 59; 8. Creation and Providence, 63; 9. Redemption, 72; 10. Justifying Faith, 88; 11. Word of God, 121; 12. Catechisation, 123; 13. Baptism, 126; 14. Lord's Supper, 128; 15. Sanctification, 141; 16. Praise of God, 172; 17. Morning, 190; 18. Evening, 193; 19. Complaints and Consolation, 201; 20. Prayer and Intercession, 207; 21. Funeral Occasions, 210; 22. Different Matter in an Appendix, 221.

Next, for the origin of these hymns. The Preface says: "Most all of the hymns are translations from the German, and were used before in their churches. All except those in the appendix are taken from printed books, particularly the German Psalmody, printed in London and re-printed in New York, by H. Gaine, 1756, with which many serious

English persons have been greatly delighted ; and from an excellent collection of the Moravian Brethren, printed in London, 1789. In the appendix only I have taken the liberty to add a few of my own, and of the Rev. Messrs. Ernst's and Strebeck's, both translations and original compositions." Of the twenty separate productions in this "Appendix," six have the initial of Dr. Kunze, five, of his assistant Strebeck, and four, of Ernst ; No. 238 is the "Littenny," in prose ; 240 is "Watts' Cradle Hymn ; 239 "The Golden Alphabet ;" happily anonymous, while two metrical mongrels which may be called by courtesy hymns bear no initial, but exhibit the same peculiar style of grammar and rhetoric by which this Teutonic trio distinguished themselves in the neighboring pieces. Of the literary character of these compositions we shall speak below.

Of the 220 hymns in the body of the book, 70 appear to be of English origin. Watts supplies 13, Charles Wesley 7, Newton 4, Hart 3, Cowper 2, Kerr 2, Hammond 2, Doddridge, Steele, Toplady, Mason, Wesley, Sr., Erskine, Mrs. Palmer, and Langford, each one, and 11 are anonymous. (This is our own computation ; author's names are nowhere indicated, except in the appendix with the few hymns marked K. S., and E.) And 13 more, which are found in the Moravian Collection of 1789, appear to be of English Moravian origin.

The remaining 150 hymns are translated from the German : three of them by John Wesley, the rest by anonymous Moravian writers. 75 are taken from the aforementioned book of 1789 : the rest are doubtless all from the *Psalmodia Germanica*, published in 1756 and earlier. Of that curious and important work the present writer, unfortunately neither possesses nor has seen a copy : he is thus unable to verify the origin of nearly one-third of Dr. Kunze's hymns. But it seems probable that Dr. Kunze neither owned, nor used to any extent, any other English hymnals than the two mentioned ; for most of the purely English hymns, Watts', Wesley's, and the rest, are found in the Moravian book of 1789. We are safe, therefore, in fathering the seventy-odd hymns, not otherwise accounted for, upon the *Psalmodia Germanica*, of which J. C. Jacobi was the chief translator.

The *Psalmodia Germanica* is supposed by Dr. Reynolds to have been a Lutheran rather than a Moravian work. In that case the translations in Dr. Kunze's book are derived in

equal parts from Lutheran and Moravian sources. But very many of the English Moravian renderings are made from Lutheran sources, especially Gerhardt; so that (what has occurred in no subsequent English hymnal,) *more than half the contents are of Lutheran origin.*

The literary merit of these contents, of course, varies greatly. Some few verses are excellent, more are respectable, most are indifferent and negative, while several are better adapted to kindle mirth than devotion. The original English hymns, for the most part, are neither the best, nor the worst of their kind. Of the translated lyrics, perhaps half are in the irregular German metres, not easily singable out of their native tongue: the rest are L. M., C. M., and other familiar measures. The opening verses of the volume, and many afterwards, go smoothly enough to have been acceptable, 70 years ago:

Now the Saviour comes indeed,	To the wonder of mankind,
Of the virgin mother's seed,	By the Lord himself designed.

Not a few of the hymns flow with a strong, if rough, current, and begin with most vigorous and startling bursts of sense and sound, thus No. 54:

"Retake thy own possession, Thou glorious guest of hearts!"

Hymn 128:

"Trim thy lamp, O soul betrothed!"

Hymn 142:

Storms and winds may blow and batter	Deem these trials no great matter,
Nay life's vessel overwhelm:	For our Saviour guides the helm."

Hymn 98:

How bright appears the morning star,	
With grace and truth beyond com-	The royal root of Jesse!"
pare,	

Several of our noblest and most famous German hymns are rendered with some appreciation and force; though we can do better by them now. Here is the first verse from:

"Ein feste Burg:"

"God is our refuge in distress,	Th' infernal enemy,
Our strong defence and armor,	Look! how enraged is he!
He's present, when we're comfortless,	He now exerts his force
In storms He is our harbor:	To stop the gospel-course;
	Who can withstand this tyrant?"

And from the not less glorious :

"Befehl du deine Wege :"

"Commit thy ways and goings,	He makes the times and seasons,
And all that grieves thy soul,	Revolve from year to year,
To Him whose wisest doings,	And knows ways, means, and seasons,
Rule all without control.	When help shall best appear."

And from that unequalled Passion-hymn :

"O Haupt, voll Blut und Wunden :"

"O Head so full of bruises,	When I thy toil and passion,
So full of pain and scorn,	Can in some measure trace !
Midst other sore abuses,	* * * * *
Mocked with a crown of thorn !	Ah, then, though I be dying,
* * * * *	Midst sickness, grief and pain,
O what a consolation	I shall, on thee relying,
Doth in my heart take place.	Eternal life obtain."

One or two of these translations of particular hymns have never yet been surpassed, and are almost, or quite worthy to be used at this day. Witness this from Angelus :

"Liebe die du mich zum Bilde :"

"Lord thine image Thou hast lent me,	Full redemption from above.
In thy never-fading love ;	Sacred Love, I long to be
I was fall'n : but Thou hast sent me	Thine to all eternity."

And the following, of Zinzendorf :

"Welcome among thy flock of grace	Who owns the doctrine of thy cross
With joyful acclamation ;	To be her sole foundation.
Thou whom our Shepherd we confess,	Accept from every one of us
Come, feed thy congregation.	The deepest adoration."

And from a judgment-hymn by Ringwalt, the last verse :

"Es ist gewisslich eine Zeit :"

"O Jesu, shorten thy delay,	O come, O Lord, our Judge and
And hasten thy salvation,	King !
That we may see that glorious day	Come, change our mournful notes,
Produce a new creation.	to sing
	Thy praise forever. Amen."

This is one side of the shield : there are enough examples of the other. Thus hymn 71 :

"Why should I continue grieving ? Ha'n't I still Christ my hill," etc.

Likewise hymn 68 :

"Jehovah, thy wise government,	Is found to be most excellent,
And its administration,	On due consideration."

But the most remarkable models of English metrical composition which the book affords, are the originals in the Appendix. Dr. Reynolds, in his article five years ago, gave three of these, and the printer succeeded in making them worse than they are in the volume. One sample will suffice now. The following stupendous production stands No. 222, is headed "A Church Hymn," and tailed "K." It runs through 12 verses:

- | | |
|--|---|
| 4. "We called thy bride drawn to thy sight | And at heaven's gate anticipate
The rest of holy Zion. |
| King, by thy ointment's savor, | 11. Thy sceptre's top if touched, will
stop |
| Lay at thy feet, and pray, to meet
A glimpse of kindly favor. | The torrent of wild notions, |
| 7. Lord it is gain here to remain, | And hearts of stone will melt
and own |
| <i>These pears yield milk and honey</i> | The fruit of joined devotions. |
| Brooks for the hart, nests for the
bird, | 12. We mingle here with tears our
cheer, |
| Rocks for the frightened coney. | Yet candidates of glory, |
| 9. I shut my ears to worldly cares | Unmixt will be our psalmody |
| And to the roaring lion, | In realms not transitory.' |

Whoever will studiously examine the above, will eventually discover, that it is not such nonsense as it seems, and that there is even some poetry in it. But the light of the ideas (which are not bad) is certainly hid under a bushel of bad English.

A few remarks on the general character of Dr. Kunze's volume will finish this the most difficult section of our subject. The book, as might be expected from the above statement of the sources whence its contents are drawn, bears not a little resemblance to the Moravian hymnals. Those curious collections, from first to last, have the same character and tone: and it is an open question whether the present manual of the United Brethren is an improvement on their immense and famous tome of 1745. It has commonly been the fate of our English hymnbooks in this country to be rather something else than Lutheran. Just as the New York collection was supposed to be a cross between high Arianism, and a mild loose form of cosmopolite old-style orthodoxy, and as the various editions of the General Synod have presented an agreeable mixture, in varying proportions, of Methodism and New School Presbyterianism, relieved by a gentle tincture of our own faith, so it was the luck of Dr. Kunze's product to

come into the world with an evident Moravian flavor. The metres, the grammar, the style, the tone of thought and feeling, all have a smack of *Unitas Fratrum*. The visible and tangible blood of Christ does not flow through the book so palpably, as in those from which it is compiled, but there is more of it on the surface than we usually find in non-Moravian volumes. "Besprinkle with thy blood my heart:" "O tell me often of each wound:" "The enjoyment of Christ's flesh and blood:" lines like these are frequent. Yet to the manner and extent of this, exception can be taken on the score of taste only, not of doctrine. The more serious extravagances of the Moravians are pruned away; the carnalizing of sacred things, so frequent among them, is carefully avoided; and the matter and spirit of the book are Lutheran. The arrangement is, in the main, good. The Church itself is not brought forward as it should be, but the great Festivals are worthily emphasized, and Baptism and Catechisation (which together may include the head of Confirmation), with the Lord's Supper, are made prominent. "Justifying Faith" is the nearest approach which has yet been made, so far as we know, in any English Hymn Book, to the ideal title, "Faith and Justification:" and this and "Sanctification" between them, give a much more scriptural, churchly, and convenient order than the awkward lumbering length, to which our modern books are so much attached, of promiscuous "Christian Experience." Taken all in all, Dr. Kunze's work is not the least creditable which the Lutheran Church in America has brought forth. The Tennessee and Ohio books may be more positively churchly, (for its prevailing tone is subjective and mildly pietistic,) but we doubt if they are much better, in general. And if we allow for the remote time and the peculiar circumstances, remembering that the book was gotten up by one or two isolated German clergymen just beginning to use English, and necessarily unacquainted, to any considerable extent, either with the language or its hymnology, we shall see that good Dr. Kunze did his work better, in proportion to his abilities and opportunities, than most who have followed him. His book may be faulty, but the authors of none of the English Lutheran hymnbooks now in use, have a right to be complacent over its defects. When we shall have a Hymnal, at once, as sound in doctrine and spirit as this, which at the same time corresponds to, and bears evidence of, the immense advances that have been, or

might have been made, in taste and knowlege, since 1795, we shall then be justified in criticising the first English Lutheran Hymn Book. Meantime we may remember, that all things have small beginnings : and that the venerated man, who laid this corner-stone of an edifice, destined to be long in the building, straggling in its shape, and vastly various in the fitness, use, and beauty of its numerous chambers, did it in love and loyalty, though somewhat in the dark.

Strebeck's Collection, 1797. 299 Hymns.

Size and appearance similar to the last : it is labelled on the back, "Hymns and Liturgy." Title : "A collection of Evangelical Hymns, made from different authors and collections, for the English Lutheran Church, in New York : By George Strebeck : and when they had sung an hymn, they went out into the Mount of Olives, Mat. 26 : 30. New York : Printed by John Tiebout, (Horner's Head). No. 358, Pearl street, 1797." The preface, or advertisement, covers a page and a quarter, and is signed September, 1797. It says, "As this small collection of hymns is published for the use of my own congregation, and by its particular request, it needs no apology. The unsuitableness of the metres of our English Lutheran Hymn Book, published in 1795, * * * * made it peculiarly necessary to provide another collection for the use of the English Lutheran Church. In the present collection, I have endeavored to retain as many of the hymns, published in the former, as could well be done. All those have this mark * prefixed to them ; for the rest I am indebted to various authors, and collections of reputation. I hope none will be so bigoted to *mere name* as to censure us for making selections from authors who are not of our own profession in religion ; and who, perhaps, on some points differ from us in sentiment," etc. The hymns and index cover 263 pages ; with them are bound up "The Liturgy, Gospels, and Epistles, of the English Lutheran Church of New York ; to which is added, the Augustan Confession of Faith. New York (as before), 1797." This covers 130 pages.

Here is "A table of contents. I. The Nativity of Christ, from page 1-20. II. New Year, 21-22. III. Christ's sufferings and death, 29-51. IV. Easter ; or the resurrection, 51-60. V. Ascension, 60-64. VI. Whitsunday, or the Holy Spirit, (I keep the book's lettering as to capitals or not,) 65-74. VII. Trinity Sunday, 74-80. VIII. Crea-

tion, 81-89. IX. Divine Providence, 90-100. X. Redemption, 100-110. XI. Repentance, 110-126. XII. Faith, 126-137. XIII. Sanctification, 137-146. XIV. Means of Grace; 1 The Scriptures, 146-162: 2 Baptism, 162-165: 3 The Lord's Supper, 165-179: 4 Prayer, 179-199. XV. Praise, 200-207. XVI. Death, 207-220. XVII. Judgment, 221-229. XVIII. 1 Heaven, 230-234: 2 Hell, 235-236. XIX. 1 Morning, 236-239: 2 Evening, 239-241. XX. Miscellaneous subjects, 241-254.

Here is a falling off in doctrine and churchliness at the very start. The precious season of *Advent* is passed by, our preparation for Christ is neglected, and his coming taken as a matter of course, in the simple acknowledgment of his *nativity*. And presently appears the common and pernicious error of confounding the full and proper Means of Grace with such things as are, or may be means *to* grace. The Word and Sacraments, which are God's means toward men, are put on the same footing with Prayer, which is our means towards him. Of course this mixture and leveling of causes with results, of divine with human, though popular enough even in the Church, is totally inconsistent with the Lutheran doctrine. Mr. Strebeck had been one of Dr. Kunze's assistants, had some hand, it will be remembered, in making the hymnbook which his own in part supplanted. But he seems, in these two years intervening, to have taken (doubtless unconsciously) several steps towards what then happily had not yet a local habitation and a name—American Lutheranism. He afterwards, with his congregation and church property, went over to the Episcopalians.

Of the hymns, 299 in number, 48 only are taken from Dr. Kunze's book; and of these but ten, with three others by John Wesley, are translated from the German. This is a great and sudden change; but it is in human nature to pass violently from one extreme to another. The contents of the first book were two-thirds of German origin: in the second, published but two years later, Fatherland was allowed to publish but one-twenty-third. Of the English hymns, Watts has supplied 82; Charles Wesley 45; Newton 18; Doddridge 17; Cowper 11; Steele 11; the Stennets 6; Beddome 7; Hart 5; Fawcett, Medley, Davies, and Burnhaw 3 each; Addison, Mason, Toplady, Gibbons, Stocker, Swain, Turner, 2 each; and authors various and anonymous the remainder.

The book, thus constituted, has no special character of its

own, and presents no further claims on our attention ; unless in introducing four doxologies, where Dr. Kunze had none, in affixing the authors names to nearly half the hymns, and in containing, entire and unaltered, John Wesley's noble translation of "*Befiehl du deine Wege.*" Its literary merit is passable, for that day, even good. Some 80 of the hymns are such as a severe, and as many more such as an ordinary, taste would retain. As far as it goes, it is for its date a respectable production ; and we know a number of standard collections in use now, that are not much better.

Williston's Collection. 1806. 437 Hymns.

It is now our pleasant duty to describe a book of decided character and considerable merit. Its page is a thought larger than the last, and better printed, the label on the back is the same, "Hymns and Liturgy." Title: "A Choice Selection of Evangelical Hymns, from various Authors; for the use of the English Evangelical Lutheran Church in New York. By Ralph Williston. I will sing with the Spirit, and I will sing with the understanding also 1 Cor. 14: 15. New York: Printed and sold by J. C. Totten, No. 155 Chatham Street, 1806." The book is copy-righted; this occupies the page succeeding the Title. The next is filled by an official statement signed "John C. Kunze, Senior of the Lutheran Clergy in the State of New York, N. Y., Feb. 20, 1806," beginning: "The Evangelical Lutheran Ministry of this State having entered a resolution some years ago, *That a new edition of the English Lutheran Hymn-Book should be procured*, and having left the selection of the Hymns to the members of their body residing in the city of New York, this collection is now offered," etc., and ending: "I have examined and read every one of the Hymns now offered, before their being struck off, and can assure my fellow-worshippers, that none is found among them dissonant to our doctrine, or incompatible with the spirit of genuine godliness." From this it appears that the book before us is a properly authorized Church collection, whereas Strebeck's was a private affair, for the use merely of his own congregation. On the third page from the Title appears the compiler's "advertisement." It is not pretended, that a Hymn will be found here adapted to every religious subject, yet it is hoped there will be no important deficiency. No doctrine, it is believed, will be found in this selection, which is not accordant with the doctrines taught in our Church. A new edition, or a new

compilation, became indispensably necessary, there not being a single copy to be had of the former collection; and the obvious deficiency of the former collection determined us to make a new compilation." The hymns and index occupy 319 pages, to which are in some copies added, as in Strebeck, in 100 pages more, "The Liturgy, Gospels and Epistles of the English Evangelical Lutheran Church in New York."

The arrangement is more minute and somewhat more logical than Strebeck's, but not more Churchly. Contents: I. The Being and Perfections of God, page 1; II. The Character, Actions, Sufferings and Glory of Christ: 1 Nativity, p. 13; 2 Officers, 26; 3 Passion, 36; 4 Resurrection, 61; 5 Ascension, 67; 6 Glory, 71; 7 Advocacy, 76. III. Influences of the Spirit of God: 1 Whitsunday, 81; 2 Trinity, 95, (this is a curious coupling.) IV. 1 Creation, 102; 2 Providence, 108. V. The Fall and Temptation of Man, 122. VI. The Scriptures, Doctrines and Imitations of the Scriptures: 1 The Scriptures, 126; 2 Doctrinal, 133; 3 Inviting, 145. VII. The Christian's Character and Graces: 1 Awakening, 152; 2 Penitential, 158; 3 Supplication and Prayer, 173; 4 Faith, 196; 5 Hope, 203; 6 Love, 207; 7 Sanctification, 217; 8 Joy and Praise, 224. VIII. The Christian's Blessings, Sufferings, Danger and Safety, 233. IX. Christian Worship: 1 Private, 245; 2 Public, 247. X. Pastoral, 260. XI. Ordinances: 1 Baptism, 267; 2 Eucharistic, 269. XII. Times, Seasons and Places: 1 Morning, 273; 2 Evening, 275; 3 Birthday, 278; 4 Youth, 280; 5 New Year, 280; 6 Seasons, 286; 7 Particular Providences, 290; 8 Death, 293; 9 Resurrection, 299; 10 Judgment, 301; 11 Heaven, 304.

This arrangement, it will be seen at once, though in no respect positively offensive, is, like its predecessors, and increasingly so, deficient, weak, negative where it should be positive. The whole plan and temper of the work, indeed, are Presbyterian, Methodist, cosmopolite English, Broad Church, anything else, as much as Lutheran. The authorship of the hymns shows this. The German matter, so largely used by Dr. Kunze, is almost entirely thrown aside. There are eight translations by John Wesley, with the origin of four of which Williston was doubtless unacquainted, and which, we need hardly say, are all vigorous and graceful English poems: and at the end of the Passion hymns are put seven, transferred from Kunze's volume. These last are re-

markable for force and feeling, but in rough and unsingable measures: "O head so full of bruises," being the only one of them which an ordinary English congregation could sing now. Of these fifteen hymns, the origin of four only, and they from John Wesley, is indicated, while over two original compositions of Charles Wesley, the same title "[From the German.]" is placed. For the rest, Watts gives 188 hymns, Charles Wesley 112, Steele 17, Doddridge 14, the Stennetts 8, Cowper 7, Newton 5, Addison 4, Hart 4, Beddome 4, Fawcett 3, Browne 3, Davies 3, Tate, Mason, Dwight, Gibbons, Needham, and S. Wesley, Jr., each 2, and the rest a.e. various or anonymous. The compiler made no attempt to give the authors' names.

Mr. Williston was a man of fine taste; and his book possessed, for that day, very unusual literary merit. There is nothing childish, vulgar, or absurd in it, as is so frequently the case with books so old: a modern style and feeling are evident. Almost all its contents are still found in the standard hymnals of respectable religious bodies. A few of them, chiefly from Watts, may be regarded as not quite fitting with the idea and objects of a hymn for public worship, nor likely to result in edification; but these most objectionable parts of the collection still have place in many modern manuals. Taken in all, Williston's book will endure comparison, so far as it goes, with almost any of those now used; which, to be sure, is no great praise. At the time, it was doubtless superior to anything else printed in America, and was perhaps hardly surpassed in England, except by that wonderful production, John Wesley's great Hymn Book "for the use of the people called Methodists." From that liberal source Williston drew largely; and he must also have possessed one or more of the comparatively rare original volumes from which that was compiled; for his book contains several Wesleyan hymns which were then, as now, out of print generally and forgotten. Wherever Charles Wesley's lyrics are, there will be as much vigor and grace as has yet been put into Christian poetry. His brother's verses, comparatively few in number, are nearly equal to Charles' best: and 120 Wesleyan hymns, in a volume containing but 437, necessarily give it tone, force, and vitality. We do not sanction the *doctrine* of the book by saying that its poetic and devotional character is high; and 120 Wesleyan hymns, as loosely chosen as was to be expected at that day and from Mr. Williston's position, necessarily infuse more or less of a spirit which is any-

thing but Lutheran. (When non-Methodists, since that time, have taken from the Wesleyan poetry to an extent at all proportionate to its merits, their selections have not commonly been much more careful or appropriate.) But Williston's Hymn Book is the most praiseworthy, in literary and poetic merit, which has yet been issued by the Lutheran Church, and it is deeply to be lamented, that in the labors of his successors, his own were so almost utterly disregarded.

It seems to have been the fashion, among these early hymnals, for each compiler to ignore, as near as might be, what had been done before him. If the getters-up of the official New York collection had been content to build on the basis of Williston, keeping what was good in him, rejecting what was objectionable, and adding what appeared desirable, a volume might have been produced which would have met the wants of the great bulk of English Lutheran churches for many years, and been vastly superior to anything which we have now. For Williston had unconsciously hit upon the first requisite of a good English hymn book; the presence of Watts and Wesley in nearly equal proportions. This is a secret which was partially understood sixty years ago, but has been unhappily forgotten since. The collections that appeared through the closing years of the last century and at the beginning of this, have generally a much larger infusion of Wesley than happens in later days, and the consequence is a spice, and a definiteness, *vim* and life, that are unknown to our languid and rambling piles of verse. Wesley and Watts are, and will doubtless always remain, *par excellence* the hymnists of the English tongue. Their provinces are different, and they seldom cover the same ground; never with the same material or in the same manner. As *poets* there is no comparison between them, as purveyors to the wants of public worship they are nearly equal. Watts is the more practical and popular, Wesley the more cultivated, graceful, and profound, also the more fiery, inspired and inspiring. They are needed to complete each other; two sides of the shield, old and new school; and truth and value in each. The Presbyterian gives the hymns of praise and worship, of outward duty and service, the objective side of Christianity; the Methodist deals with repentance, faith, consecration, and inward sanctity; the whole range of hidden life and experience, more or less personal and subjective. Can we dispense with, or undervalue either? Each of these two gifted and holy men has done his work better than any other; can we, in

justice to them and to ourselves, throw either in the shade? Moreover, it is commonly forgotten that Charles Wesley, with all his Methodism, was a strenuous and zealous churchman; his views of the Church, the Sacraments, the Festivals, were nearer ours than those of any other English hymnist of eminence; and his verses, more or less often, express these views worthily and nobly. All the Calvinistic hymn books in this country have Watts in enormous bulk, and shave down Wesley to shameful littleness. Our own compilations all in the same way, though not quite to the same extent. Williston's was the solitary and noble exception; that discerning man established a precedent, which the Church, to her own infinite loss, has lacked the knowledge, or wit, or grace, to keep and follow. When a hymn book that shall worthily represent both our Lutheran truth and the riches of English hymnology shall appear, it will be much nearer in this respect to Williston's than to any other of the many compilations which, for want of better, the Lutheran Church in America has used, and is using.

The New York Synod's Hymn Book. 1814. 520 hymns.

But Williston's successors did not see matters in this light. Six years after his book was published, the New York Synod had a local habitation and a name, and the tide of Rationalism had swept into it with considerable power. Our business here is not to be philosophical, pathetic, censorious, or apologetic about the facts, but simply to state them; "only this and nothing more." If anybody is hurt, it is not our fault; we did not make the facts, and we are not responsible for them. If we, Lutheran clergymen of the present day, had lived at that time and under those influences, probably we should have been as the fathers in New York were, or possibly we might not. But this is neither here nor there. So it was, and the chronicler, who in his straight course comes against the facts, has nothing to do but state them dispassionately in their various bearings and results, so far as these concern his work and his end. We may suppose that the representative men of that day, who made the New York Hymn Book, without being specially tied down to Lutheran doctrine, or remarkably attached to Lutheran forms, or profoundly impregnated with Lutheran spirit, had a sort of instinctive and inherited attachment to the Lutheran Church as such; and that they were equally displeased with Mr. Williston's evangelical creed and temper, and with his apostasy (as they may

have considered it) to the Church of Christ under another name. At any rate, they practically ignored him and his book; and refer to him and his predecessors only in one slight and sweeping clause of their Preface. "This (the compilation of an English Hymn Book) has indeed already been attempted by several individuals. But as the selections, published by them, evidently admit of great improvement, another was ordered to be prepared by a Committee appointed for that purpose by the Lutheran Synod of the State of New York, convened at Rhinebeck in September, A. D., 1812." This Preface is signed by Dr. Quitman, President, and Dr. Wackerhagen, Secretary, of the Synod: it is not stated who composed the Committee, and as the Minutes of Synod were not printed, prior to 1820, it is now difficult, if not impossible, to ascertain who were the compilers of the book. It has been generally understood that Dr. Mayer "was to a very great extent, if not altogether its author; and the fact of his being the only English scholar belonging to the Synod at that time, is a strong corroboration." So writes Dr. Pohlman, now and, for many years, President of the New York Synod. We are inclined to think, however, that Dr. Quitman, who was the intellectual giant of that time and region, whose influence over New York Lutheranism during the first quarter of this century was commanding, exercised more or less modifying and expurgating power, either during the compilation, or before it went to press. Dr. Quitman's humanitarianism is commonly supposed to have been stronger than Dr. Mayer is ever likely to have been flavored with, even in his earliest days.

Be this as it may, the book is before us. As every Lutheran minister, who knows or cares anything about our hymnology, is likely to possess and be familiar with this collection, the minute description which we gave of its rare and generally unknown predecessors would be needless here. We have therefore only to state the main facts about the book, and enter into such criticism of it as may seem desirable.

But two varieties in form were ever published: the 18 mo. printed in New York and Philadelphia, from 1814 to the present day, and commonly used: and the 24 mo. put forth in Germantown, by M. Billmeyer. This edition was extensively circulated at first, but went out of print many years ago. The paging in the two is different: the large style having 350 pages of Hymns and 15 of Index, with 153 of Liturgy and Prayers: and the small one 293, 13 and 116

respectively. The collection speedily came into general use among the English churches, of Pennsylvania, as well as New York, and kept its hold for many years. With the Supplement (to be described hereafter,) it is still used in Albany, New York city, Easton, Reading, in half a dozen country churches in New York and New Jersey, and perhaps in a few more in Pennsylvania.

It is the common luck of things and people to be either under-rated or over-praised: the New York Collection has doubtless met both fates. Hymn Books, like human beings, are apt to be at once good and evil; and this production had great merits and great faults. Let us begin with the bright side.

Its *arrangement* is most lucid and admirable. A clear, strong, sound head presided over this part, as can readily be seen. The subjects follow and flow into each other, in an order, logical and natural; with nothing but the general Table, it is far easier to find what one wants here, than in the General Synod's book, with its extensive and minute Index of special subjects added. First come, as by right they must, Praise and Thanksgiving; then the Divine Nature, Works and Providence; then the Church Year in part, indicated nearly as in Williston, by Christ's Mission and Nativity, Office and Mediation, Example, Sufferings and Death, Resurrection and Glory. Then the great omission of the preceding books is remedied by "The Kingdom and Church of Christ." Then comes that left-handed expression of the Pentecostal season, as in Williston, "The Influence of God's Holy Spirit." Trinity, of course, is omitted. Then the Scriptures. Then Prayer, acknowledgement of sin, repentance and conversion. Then the privileges, attributes, and fruits of the new life. Here *Christian Experience* is thrown into the background, and the *Christian Character and Life* brought prominently forward. Part of this would be very right; but they carried it too far. "Duties of Piety, Personal Duties, Social Duties," are dwelt upon perhaps too much, and the inevitable human heart, in its various stages of discipline under divine grace, acknowledged too little. The General Synod runs wildly to the other extreme, ignoring duty, minutely emphasizing all the emotional conditions, methodistically deifying Experience, and seeming scarcely to believe in Life and Character. *In media veritas*. Whoever would pilot the Church to the haven of a true and right Hymnology, must steer between Scylla and Charybdis.

Then the book finishes up with Public Worship, the Sacraments, Particular Occasions, the Troubles of Life, and Last Things.

The only faults of this arrangement are those indicated, and that "Faith" is most loosely and incorrectly represented. Here as in all other books, Lutheran and other, with scarcely an exception, (though not so grossly here, as in many,) the saving, justifying act of belief is confounded with the general Trust to be exercised through life; and that which ought to occupy several exterior subdivisions of the volume is crowded into one small chapter. By remedying these defects, arranging the Order of Salvation and the Christian Life according to Lutheran doctrine and spirit, and making the Church-Year stand out more clearly and positively, the arrangement would become nearly perfect; and the future Hymnals of the Church, if they are to be worthy the name, must build after the general structure of the New York collection.

Another point of great importance in a Hymn Book is its adaptedness to the needs and uses of public worship. In this respect the New York book, as far it goes and within its limits, is good. It is the last, if not the only English Lutheran collection which does all it undertook to do, and is all it aimed to be. What its compilers thought fit that it should contain, is here contained; what they believed in expressing, is here expressed. There is a definiteness, a clearness about it; the book is of its kind a success. It may be faulty and deficient in our eyes or mind, but it suited the wants of that day. What its authors had considered right and aimed at, it became or accomplished: and they and those who thought with them had cause to be contented. Thus there is a certain fitness to practical uses in the book. It doubtless entirely satisfied the ministers and people of those early days, and those who come to use it now, generally form, in course of time, a higher regard for it than they had at first. It is, always within its scope, an admirable book to fit one's services and sermons from: there is a minuteness and preciseness about it, which helps one wonderfully to find what one wants. Of Passion and Atonement hymns there is a lack indeed: you are kept within a certain range; but within that you are amply provided. In the General Synod's book all is loose, and generalizing; if you want a hymn which illustrates a special phase of Trust, Love, Consecration, Sanctification, or one on such an obscure subject as Humility

or Benevolence, you have to plod through nearly the whole thousand, and then the chances are, three to one, that you will not find it; but in the New York, if what you want comes within the scope and plan of the book—you turn to the place, look over a dozen or two hymns perhaps, and there it is. For the sober worship of God's house on the Lord's day, this production, with all its deficiencies—and we have no disposition to deny these—is perhaps the best we have.

As to distinctive literary merit, it has been generally allowed much praise. For that day—a full half century ago—it deserves much: though its excellencies here are largely negative. Like Williston's, it contains little or nothing that is contemptible; almost all its contents are decorous, proper, orderly. But after Williston's, we sadly miss the force and fire, the brilliant grace, the life and earnestness, of the large Wesleyan component. The book before us is entirely old school, its authors could not tolerate Methodism, they did not believe in emotion and enthusiasm to any considerable extent, religion must be quiet, well-behaved, gentle, dignified and solemn, and their hymns must be toned down to that standard. Now the finest hymns in the language happen to be of just that sort which they did not care about, or did not approve of, and when a Collection, on any score of principle, taste or feeling, throws out such material as "Rock of Ages," "Jesus, Lover of my soul," and "There is a fountain," it deprives itself of the most elegant and forcible sacred poems which have been written. The heart of the Church has taken hold of just these subjects: the positive Divinity of Jesus; the unqualified Atonement of his blood; the possible union, consequent hereupon, between man and God; and the ideal duties and privileges of the new life. The best sacred poetry, whether it be objective or subjective, dealing either with the outward facts, or the inward experience, of religion, is necessarily ardent, intense, often passionate, sometimes rapturous. The authors of the New York collection did not believe in this kind, and that belief or unbelief inevitably prevented their book from possessing the highest literary, as the highest devotional, excellence. Yet within the limits which their principles prescribed, they did their work remarkably well. Of its kind, the book is as good as could well be put together at that day; far better, in its scope, than most that have a larger scope. The sacred muse does not grovel here, as we are so often pained to see her do in more modern manuals; she may not reach the

same heights of inspiration with the more distinctively evangelical sisters, but she does not sink to the degraded depths in which they sometimes repose ; she may prune Dr. Watts of a noble verse like

"Was it for crimes that I had done, He groaned upon the tree?"

and forbid him on her premises to

"Survey the wondrous cross, On which the Prince of Glory died ;"

but neither does she allow him to meditate

"My heart how dreadful hard it is ! Heavy and cold within my breast,
How heavy here it lies ! Just like a rock of ice."

The book belongs entirely to the old school of hymnology and of piety. Watts gives it the best part of two hundred hymns ; Doddridge, some seventy or eighty ; Anne Steele near fifty ; the Stennets, Gibbons, Needham, Browne, Thomas Scott, Beddome, and writers of that sort are extensively represented ; while Charles Wesley is reduced to a beggarly compliment ; and his few followers gain scanty and suspicious admission. Yet there are one or two happy exceptions ; in several of John Wesley's German hymns, whose exquisite and noble beauty forced for them a passage. Besides "Give to the winds thy fears," which, being about Providence merely, might come in easily enough, we find three verses of a very sweet, decidedly inward and somewhat pietistic production of Terstegen, "Thou hidden love of God ;" five of that noble hymn of uncertain origin, "O Thou to whose all-searching sight ;" and four of Rothe's sublime song, "Now I have found the ground wherein." The General Synod's book, which seems to have been principled against printing anything from the German in a form fit to sing, of course omitted these. It is not the most creditable among the minor features of that compilation, that having this magnificent version to its hand, it substituted the spiritless imitation of Dr. Mills.

Though we have endeavored to be systematic, and to reserve the *doctrine* of the book to a place by itself, it has inevitably been touched upon, in the above remarks. Dr. Reynolds' criticisms on this subject, in the Review for October, 1859, are tolerably correct. He says, in substance, (page 190) that the essential doctrines of orthodox Christianity do find expression here, and that the New York collection contains hymns and verses which are inconsistent with Arianism,

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Socinianism, or any other heresy. Had this never been asserted before, we could easily prove it. Not only is Christ worthily praised, and at least impliedly worshipped, in such hymns as 94, 99, 114, 143, but his Divinity is positively stated, here and there. Witness hymn 107, v. 3: "He rises and appears a God:" 157, v. 3: "The rising God forsakes the tomb:" 172, v. 1: "Your God and King adore."

The Atonement is indicated in hymns 119, 120, 144, and in lines like these:

"Eternal life to all mankind

Thou hast in Jesus given:"

"He died that we might live:"

"Thou hast redeemed our souls with blood."

The creed and life of Christianity are here; but less is made of them than might and ought to be; and these most important points, though not ignored or denied, are, as Dr. Reynolds says, thrown into the background and the shade; the compilers seem not to have emphasized these, though they believed them; a horror of systematic divinity and of clear strong statement appears to have prevailed; anything like technical terms and formulas were dreaded; a broad church manual was seemingly designed, in which there should be nothing to offend professed believers of whatsoever type, and through which young people and outsiders might be mildly broken in to Christianity, by considerable exercise in natural religion. Thus the matters which all people who believe anything, are agreed upon, truths which Jews knew, and respectable heathen had some idea of, are here made prominent. General worship, the Divine Attributes, Providence, &c., are represented very fully. God in nature, in history, in our daily life, is set forth; and the duties of gratitude, trust, and obedience, "our reasonable service," insisted on. Now all this is very well, and not to be despised. We are sometimes apt to forget or undervalue the light of Nature in the brighter blaze of Revelation; whereas God is equally the Author of both, and intended both to be thankfully used by us. We cannot sing or preach exclusively about Jesus, the Atonement, and a living Faith, vastly important and edifying as these subjects are. Some of us, possibly, run to this extreme; the New York book fell into the other. It is not easy to pardon the absence of "Rock of Ages," "There is a fountain," and "When I survey the wondrous cross;" nor to be content that the person and work of Christ, in all their phases, should be represented by but

eighty-one hymns, half of them very languid, dreary, and lifeless ; nor to sing at the Holy Communion, such as :

"Around the patriot's bust ye Him ye exalt in swelling song."
throng ; (Hymn 389.)

And yet this sample of sacred poesy is in the General Synod's book too !

As a natural result of the plan stated above, large prominence was given to the works, principles, and sentiments which were supposed to characterize the Christian. We might expect a humanistic tone here ; and a few of the pieces do savor more of the pride of nature than of the humility of Grace. Witness this astonishing production :

"The man whose firm and equal	mind	Of virtue, honor, truth possess,
To solid glory is inclined,		Will stem the torrent of the age,
Determined will his path pursue,		And fearless tread this mortal
And keep the God-like prize in view.		stage."

The idea of singing that in church, as a hymn of praise to Almighty God, is somewhat stupendous. We are happy to be able, for once, to mention a fact which reflects credit on the General Synod's Collection. Strange as it may appear, this surprising effusion is not in it. A number more of these social and personal duty hymns do well enough to read at home, but are scarcely fit for the worship of the sanctuary. "If solid happiness we prize," (beginning in the original, "Dear Chloe, while the busy crowd ;") is a famous and admirable moral poem, but not remarkably Christian ; and good Dr. Cotton, who wrote it, a pious man and a hymnist, had no idea of offering it to be sung in church. "Daughters of pity, tune the lay," is a singular beginning for a hymn ; and "absurd and vain attempt, to bind with iron chains the free-born mind," might afford consolation to the persecuted British dissenters of old, but is scarcely appropriate in America, where nobody proposes to bind us.

It requires no vast stretch of magnanimity to make allowances for the faults of the New York Collection. Every age has its peculiar tone and temper, and exhibits its own phases of character and influence, in matters political, social, literary, religious, and what not. Half a century ago, English Hymnology was a comparatively recent, loose, and unfounded thing ; we have seen more than one decidedly orthodox and distinctively evangelical collection of that day, which yet contains matter as humanitarian in statement and spirit as

one can easily find. And if the book before us be not quite so distinctively evangelical or decidedly orthodox as we could wish, let us think of its Christian authors with something of that charity which we are taught to exercise toward the heathen; remembering that if we had been in their place, under their surroundings, we might have done worse. For it is more than doubtful whether their successors, in proportion to their lights, opportunities and convictions, have done at all so well.

Supplement to New York Collection, 1834. 180 Hymns.

Of the Committee (appointed September, 1833,) who prepared this, Dr. Mayer was the Chairman; and he, either alone, or chiefly did the work. About half the hymns are such as had either appeared, or become known since 1814, being from Montgomery, Heber, Bowring, Kelly, the Spirit of the Psalms (British), the American Episcopal Collection, and similar, then recent, sources. Dr. Reynolds says, "there is, perhaps, more unction and a higher tone of literary composition in these additional hymns," "but without making any material change in the spirit" of the book. This is hardly up to the truth. The *doctrine* of the volume may not indeed be changed thereby, but its *spirit* is very considerably modified and improved. The new hymns, above mentioned, are, very many of them, high in devotional character. It is scarcely necessary to say that Montgomery, while he belongs to, and leads the last or composite class of English hymnology, was largely formed by, and deeply in sympathy with, the new Wesleyan school; or that positive orthodoxy and warm feeling are essential characteristics of that school, and of its true disciples. So much for the character of a large proportion of the more modern among the additional hymns, and of the older hymns thus added, many are new-school in source and character. A few of Charles Wesley's best are taken; and Cowper, Newton, Cennick, Williams, Seagrave, contribute noble Methodist lyrics (so they may be called, since these men lived and wrote in strong sympathy with the great Wesleyan revival), which had been overlooked or rejected in 1814. A glance at such hymns as 579, 581, 583, 584, 593, 601, 614, 616, 623, 629, 630, 631, 634, 635, 639, 688, 692, will show what an advance has been gained in spirit, tone, temper, what enlarged scope of view and belief, what greater depth and earnestness of Christian feeling, on the old collection. There

are, comparatively and positively, few hymns here of the sort so numerous among the 520 of 1814; productions in dull, decorous Long Metre, laboriously undoctinal, and most moderately devotional; verses such as Butcher, Jervis, Scott and Needham, whole or half Arians, and exceedingly quiet independents, used to write. One or two pieces, as 541, 543, 547, 552, celebrate the Redeemer somewhat unworthily, considering the numbers of really fine Advent, Passion, and Jesus hymns, which the language does and did then afford; and as many, like 536, 537, 585, 607, moralize over providence, virtue, and such half-natural matters, in a tone that reminds one of the old book, but these are the exceptions. There is one effusion, however, to which we think we are justified in indulging a peculiar aversion: No. 594, headed "Efficacy of Repentance." The first two verses are founded on Isaiah 1: 19, and promise the pardon of sin: and then follows this surprising statement:

<i>"By penitence and prayer,</i>	<i>Bathed in the hallowed dews</i>
<i>The wondrous change is wrought;</i>	<i>Of deep compunction's tears,</i>
<i>They soothe the pangs of dark de-</i>	<i>The soul her health and strength re-</i>
<i>spair,</i>	<i>news,</i>
<i>And heal the wounded thought,</i>	<i>And meet for Heaven appears."</i>

Does it, indeed? Not much, in our opinion, or in that of any New Testament writer with whom we are acquainted. The man who wrote the above *meant* the heresy which it expresses; but it is hardly necessary to say, that neither Dr. Mayer, nor any other, who is likely to have been engaged with him on this Supplement, believed that sort of doctrine. The thing must have been admitted by mere carelessness, the compiler—as should not, but often does happen—not looking below the surface, to discern the real character and latent faults of the matter with which he had to deal.

Two hymns from the German are found in this supplement: No. 582, being a fragment from John Wesley's rendering, "Jesus, thy boundless love to me," of Gerhardt's famous love-hymn: and 569, altered from part of Toplady's variation of J. C. Jacobi's version of "*O du allerduste Freude.*" Both fine lyrics.

The literary merit of this supplement is much above that of the earlier part. A collection which, put together thirty years ago, has three-fourths of its contents fully up to the standard or average of respectable hymn books of this day, and half of them worthy of retention by a severe and educa-

ted taste, deserves considerable praise. Taken all in all, it is a successful, creditable, and useful work; and this, almost the only printed memorial which Dr. Mayer left, is not unworthy of his honored name, of his pure and lofty character, nor of his long, laborious, faithful, and believing life.

(*To be continued.*)

ARTICLE IV.

EXEMPLARY PIETY IN THE MINISTRY.*

By Rev. MILTON VALENTINE, A. M., Reading, Pa.

THE Address by Paul to Timothy, (1 Tim. 4: 12,) indicates that he had been deeply impressed with the relations of the minister's own life to the proper accomplishment of his official work. He was convinced of the prime importance of *exemplary holiness*, in this sacred position. Possibly his mind reverted to the sad blight on religion in the case of the scribes and Pharisees, who, sitting in Moses' seat in the Jewish Church, "said, and did not." Perhaps the brief experience of the Christian Church had already developed this necessity. Probably it was plain on general principles, apart from experience,—flashing out before the mind as a self-evident truth. *Certain*, at any rate, is it, that he was led by the Holy Ghost, to give this direct and standing charge on the subject. Turning aside from the large field of doctrinal discussion in reference to the ministerial office, we wish to occupy our thoughts at this time with a more practical meditation on the *Duty of Exemplary Piety in the Ministry*.

It might seem superfluous to speak of this duty. All who are in the ministry, and all accepted candidates for it, are presumed fully to understand it. Doubtless they do. Not for "instruction," may it be needed, but for "admonition." It is profitable, often to renew our impression of its importance, and by fixing it afresh in our minds, quicken our endeavors after a purer blamelessness and perfection of charac-

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ter. It is good for us, busied as we are with our professional labors, concerned perpetually in the search after accurate interpretation and correct doctrine, and watchful for the need of correction in the people, to call our thoughts *home*, and impress ourselves with the relation of our *own religious life* to our ministerial power and usefulness. It is well, while preaching from written epistles, to be admonished of the value of the living epistles, which, read by others on our own life-tablet, are to sustain, illustrate and confirm our verbal proclamation of the gospel.

We wish to look at the duty of exemplary piety in the ministry, as required :

I. *By their official position.* Ministers of the word are called to exhibit an exemplary piety. The ministry is an "*office*." (*Augs. Conf. Art. V.*) It is a *divine* office. It has been constituted and ordained of God. It is holy. "Ye have not chosen me," said Jesus to the original twelve, "but I have chosen you, and ordained you." This is true with all his true ministry. "We are ambassadors for God," invested with an official dignity, of the loftiest sanctity. Because civil government is an "ordinance of God," all Christian minds at once recognize the propriety of filling its positions only with godly men, whose character should be befitting a divine and holy office. Magistrates being "ministers of God" to men, ought to be "men of God." Rightly viewed, it is a horrid sacrilege when God's foes are put into these places of God's ordinance. But the ministerial office is much more distinctively divine, and more manifestly requires character that shall present features in harmony with its sacredness. Angels, with all their spotless holiness and faultless excellence, would not be too good, to minister at the altars of Christian service, and sustain the sanctity of the ministerial relation. Their absolute sinlessness would harmonize well with the place. And we might wonder, at first blush, why the responsibilities of the office were not appointed to be sustained by angelic blamelessness and dignity. Looking at the position, we might think that God would find occupants for it only in the ranks of the unfallen. But regenerate man is meant to be raised again, only a little lower than the angels, and the divine purpose seems to have contemplated that in the ministry, even as in the life of Jesus, there should continue to be furnished a *human* pattern of character for believers. The leaders in the sacramental host of God's elect are to exhibit the features of character and conduct required

by that Gospel which they preach, so that they may say as did the holy Paul, "Be ye followers of us, as we are also of Christ."

The Scriptures insist that the *fitness* of things in this connection is met only when the office is filled by devoted and consistent holiness. They not only say, that "a bishop must be blameless," according to the standard of the truth he teaches, but in language full of the glow and vigor of the most intense emphasis, they set forth the shocking incongruity of wrong practice in a sacred instructor: "Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking of the law, dishonorest thou God?" Hence their first demand for the ministry is, that they shall be Christians indeed. They must be "converted" themselves before they are called to "strengthen their brethren," or summon the careless to repentance. Bailey, in his wild dream of Festus, introduces Satan as a preacher and reprover of sin. But the revulsion of feeling with which we read his pious rebukes and exhortations, is the witness from our own souls to the necessity of exemplary holiness in the holy office. Look at the Old Testament priesthood. The sanctity of that consecrated office is solemnly taught us in the bursts of God's anger against its invasion by unholy and unappointed hands. Even royalty dared not, unbidden and irregularly, intrude into its divine functions. Behold Uzziah the King going from the temple, smitten with leprosy, for his presumptuous invasion of its sanctity. And behold, how Nadab and Abihu, occupying the office, were destroyed for desecrating it with strange fire. Little as their offense seemed, it was an example of disobedience to God in the very office that was to sanctify him before the people and show the way of duty, and the Almighty scathed them with consuming wrath. Though the Christian ministry is not a Jewish priesthood, yet the sacredness of a *divine office* pertains to us. We minister indeed behind the shadow of the One, only High Priest, Jesus Christ; but the ground on which we stand is holy, and the functions we discharge are divinely official. And it is a plain principle, that the higher the position and the more sacred its duties, the less can there be tolerated, in it, disobedience or sin. In proportion to the holiness of the scene,

and the height of the solemnity, on which an offender stands, is the heinousness of the transgression. "One speck on the brilliance of the steel mirror, is more than the darkest flaw on a common metal—one stain on the snow-white garment, more than the foules and blot on a worn and weather-beaten dress." God's rule is, the higher you ascend in place in his Kingdom, the higher is the holiness demanded, the more faithful must your steps be, and the more reprehensible and disastrous is even a moment's fall or trivial offense. Darker than the very *defilement* of a potter's vessel, is the slightest blemish in the richly chased vase that is to be a vessel of honor in the house of the Lord. Hence judgment not only begins at the house of God, but first applies to the leaders of the house of God. It is with us, therefore, that the vigorous and awful inquisition is the most unrelenting; just because "unto whomsoever much is given, shall" not a compensating latitude be granted—but "of him shall much be required." He who walks the highest range of Christian office and influence, must walk the more spotless in white. He to whom many eyes are turned, on whose words they wait, by whose pattern many souls are almost literally to live or die, must hold himself the more unspotted from the world, and gather to himself unceasingly the saintliness of Heaven. It was just because Moses was raised so prominently before the people, that even the transient transgression of speaking "unadvisedly with his lips," the mingling of human passion with his holy duties, drew on him the displeasure of God, and barred him, after his long toils, from the privilege of the hosts of Israel into Canaan. Because he did not honor God, *by his own life*, in sight of the people, on a single occasion, the office had to be vindicated in being given to another. The office is *meant* to furnish an example.

II. *But we are to trace this principle a step higher, and behold an exemplary piety demanded by the minister's representative relation.* The Christian minister acts not only by official appointment, but in a representative position. If he should exhibit a blameless and Christ-commending piety because of his holy office, he should do so even more because of *whom* he represents in that office. *He represents God.* He speaks in Christ's room and "stead." "As though God did beseech you by us," says Paul. In a sense, the minister is the congregation's representative, as giving voice to, and presenting the prayers, praises and devotions of the people.

But by virtue of his divine appointment as a preacher of the Gospel, he represents God in the announcement of the terms of salvation, and calling men to duty. He is God's official representative, to propose to rebels the terms of peace and reconciliation. He bears a commission from the Court of Heaven, carrying, in a sense "the keys" of the kingdom of grace, to open the gates to the perishing. Coming in God's name, to plead with men for piety, duty and purity, how radiantly holy ought to be his character! "He whom God hath sent," said Jesus in reference to himself, "speaketh the words of God." And as the seal of his commission he said, "The works that I do, they bear witness of me." And every one who speaks the words of God, needs this stamp of divine endorsement, that he is manifestly "a man of God," so like him, that the world may join in saying, "No man could do these works which he doth, except God were with him." It is true, it is understood that the treasure of the gospel is brought to men in "*earthen vessels*," yet there is to be a *seen* excellency of Divine power. The power must appear even in the weakness of the human instrument, and should be seen first, not in causing that instrument to be no longer human, but in making it a partaker of the Divine Nature." The earthly vessel itself is to exhibit the excellency of the power, as the bright transparency illumined by the torch it carries.

The public is wont to *look* on ministers as the Gospel's "representative men," and to take its notions of Christianity almost entirely from their lives, as being its official expositors, and peculiarly set for its illustration and defense. The credit of the sovereign is much affected by the conduct of the ambassadors that represent him. Paul speaks of God's "counting him worthy, putting him in the ministry." "Worthy," in the absolute sense, he was not, but he counted it no small blessing that grace had fitted him to lift so high the Holy Name before a gain-saying world. It is enough to make us tremble, when we think of our responsibilities as the representatives of our Lord among men, put forward as the special vindicators of his holy religion, and charged with the obligation to walk not only so that the ministry be not blamed, but that the cause of Jesus receive no detriment by our lives.

III. *But the Duty of Exemplary Piety in the ministry is demanded, pre-eminently by the power of examples, as an influence helpful, or hurtful to success.* The power of ex-

ample is immeasurable, working noiselessly, constantly, mightily. From a good one, goes forth a power that cannot be gainsaid—from a bad one, an influence that causes the whole Gospel to be gainsaid.

1. It is the solemn duty of *every* Christian, in even the humblest spheres of life to exemplify the gospel—to give, in his daily life, a practical illustration of its meaning and power. All are to hold forth the word of life, in their character and conduct—to be “living epistles known and read of all,” carrying the gospel wherever they go in the walks of business, enjoyment, and society, and presenting a volume that must thus be seen and read by thousands that refuse to hear or read the written word. Christians are to be themselves the evidences of the truth and power of Christianity. They may live so as to make men believe it, or not believe it. “Ye shall be witnesses unto me,” said Jesus to his disciples as he ascended. He took our human nature up, to represent us in heaven, but he left his own in his people to exhibit him still on earth. In a sense, the divine life of Jesus is to be always incarnate among men. His holy life still manifest in mortal flesh, is to illustrate his doctrine. This is embodied truth. It is even embossed truth. As blind people have books in which letters are “raised,” and stand in relief from the page, so the spiritually blind are to be furnished with truth that they may even feel whenever they come in contact with a Christian. “The beauty of a holy life constitutes the most eloquent and affective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright, well ordered, Christ-like life.” There is an energy of moral suasion in it, passing the highest efforts of the orator’s genius. Nothing lifts up a mightier standard against evil. Nothing preaches with greater demonstration and more unanswerable argument. Nothing reaches further through all the by-places of life—each Christian life becoming a missionary power, everywhere and forever preaching the truth and proving it. And nothing raises a greater hindrance to the success of the Church and the progress of the Gospel, than the wicked and inconsistent lives of professors. Every such inconsistency raises a shout of exultation, among the foes of Christ and the haters of his truth, and thrusts the spear of crucifixion afresh into the side of the Saviour and his cause. It hangs mill-stones about the neck of the Church. It presses down the brakes in ringing

force against the wheels of its progress. And woe to the men whose actual lives are a Judas-betrayal of Christ, over against a once good confession. It is impossible to estimate the full solemnity of obligation resting on every church-member, to maintain a piety above reproach, consistent, pure, "unspotted from the world."

2. But this duty presses with ten-fold force on the Ministry. In the prominence of their position, living in the presence of their congregation, and under the eye of the community, what they are and do, is more vitally connected with the welfare of the Church. Their example is lifted up before the gaze of all, before childhood, before youth, before manhood. Its influence, either for good or bad, flows into every household, and touches every heart and life. If good, it is as a tree of life, of whose fruits hundreds and thousands pluck, and whose leaves are for the healing of many. If evil, it is the Upas tree of death right in the midst of the Lord's garden, and many plants are withered in the poison. People have a keen eye to detect the minister's faults, and he is sure to be watched with Argus vigilance. Under the microscopic gaze of the world, even blemishes are seen as faults, and trivial faults wear the features of monstrous crimes. The appearance of evil in him, really does evil—working often most disastrously. How important that "a bishop should be blameless," so that, as with Christ himself, when they seek for matter of accusation against him, they can find none, but by suborning false witnesses.

It is true, that ministers are but flesh and blood, men of like passions and infirmities with others; and there is hardly any more manifest unreasonableness than the demand of popular misconception which puts an almost angelic perfection, as the only allowable standard of ministerial conduct. Congregations should remember that the Gospel requirement for salvation in the case of the minister, is precisely the same as exacted of them. The way for Heaven is the same for both; and there ought to be an end of the common claim of the people, that the minister must be so much better than themselves: or rather, as it ends in this, that they may live much more carelessly than they will tolerate in him, constantly doing things which seen in their clergyman would make them raise their hands in amazement, or horror, always putting the standard of duty for themselves lower and easier than for him. Still, the truth remains that their example is charged with most fearful power, which imposes the obliga-

tion to guard it with peculiar care. It is too evident to be mistaken that Christ intended that the heralds of the Gospel should regard their example as invested with a potency demanding solemn guardianship. They are sent to preach by right living as well as by words. Jesus himself recognized this necessity, and as the first Preacher of the Gospel, showed how ministers should make their life an example of duty. We see him doing many things for example's sake alone. For an example, in fulfilling all righteousness, in obeying every divine ordinance of the Church, he was baptized with the baptism of repentance, when he had no sins of which to repent. For an example of frugality, he ordered the fragments to be gathered up that nothing be lost, though a word, or an act of silent will could create more than could wave on a thousand harvest fields. For an example, of humility, he washed the disciples feet. For an example, of neatness and order, when on the resurrection morn he burst the bars of death, he folded the linen clothes, and the napkin and laid them carefully aside, in the tomb he was leaving vacant and vanquished. He has thus given solemn emphasis to the preacher's duty of teaching by the force of example. He implies its great power, and the duty of making it right in even the minutest details of living. The minister's life, when he thinks not of it, and in trivial things is perpetually streaming over on immortal souls, in impressions and habits that become fixed and everlasting. "Like priest, like people." They catch his spirit, and plant footsteps in his. It is the ministers duty, to be a "star" in the right hand of the Son of Man. His worth is the clear and steady light he beams on the Christian pathway. When his holiness ceases to shine, or passes under eclipse by sin, he is useless. A minister of faulty character makes religion unlovely, is a false guide, caricatures it before all the people. The damage is often fearful. It has been my lot to live where religion has been thus wounded in the house of its friends—deeply, painfully, almost irremediably wounded. It has been my painful necessity to see how the cause of religion may be mill-dewed in a region, by unworthy and unexemplary ministers. I have seen the hedges of the Church broken down by consecrated hands, so that the wild boar out of the forest could not make a more painful desolation. And it has been my sad experience to hear the shoutings in the camp of the Philistines, as a Samson has been beguiled and shorn of his strength and made to grind in the mills of ungodliness and

shame. My soul has been burned with this subject to its core.

This well-known relation between a proper exemplification of piety, and the office of preaching, lies at the basis of the ever felt necessity that those who enter the ministry, should be men of genuine, deep, consistent, and lovely piety; men whose souls have been profoundly experienced in the things of Christ. Depth of the work of grace in the soul, producing sweet and exemplary piety, has ever been found to be conjoined with the best power and success in the ministry. Brilliant talent, or profound learning, are nothing without it. Paul's soul was full of Christ and the Holy Ghost, and his life a more eloquent epistle than he ever wrote with pen. We all know how the great deeps of Luther's soul were broken up in penitence, faith and love. Living near to God, his very life seemed, like an electric battery, charged with wondrous spiritual power. It was from the charming piety of a few Moravians, that God threw light into the souls of the Wesleys—and the efficient ministry of these was from the glow and blamelessness of their unusual piety. The usefulness of Philip Henry was the fruit of his lustrous piety which gained him the name of "the heavenly Henry." We all know whence was the blessedness of McCheyne's short ministry. His life was a perpetual inspiration. His piety was hearty and cheerful. "He dwelt far away from the damps about doubting castle, and hard by the land of Beulah where the sunlight ever falls." From the joyous spirit of his own heavenward march, others took an inspiration. Such a one raises the light of Calvary in his own life, and it shines till the Father and Jesus are glorified by men. The whole history of the ministry shows that it is not so much great talents that God blesses, as great likeness to Jesus.

3. But perhaps the value of example will be best seen in an examination of its relations in the particular aspects of christian duty, mentioned in the text. Note the specific counts in the charge of the apostle. "*Be thou an example in words.*" Sins of the tongue are numerous and blighting. They form one of the most flagrant evils that demand the preacher's rebuke and correction. Evil speaking, in all its varied shades, from thoughtless gossip to malignant slander; is the bane of almost every church. It is the "troubler of Israel." It disrupts friendships, turns fellowship into strife, changes love into gall, throws society into angry contentions, and introduces confusion and every evil work. Apart from

the few, with whom to meet, does you good like a medicine, whose words are always kind, cheerful and inspiring, the rest you almost instinctively shun, as always saying some painful things, thrusting at somebody, hatching mean suspicions in your minds, dropping acids on your own heart, or on the character of some one dear to you. Few are as careful as they ought to be, in the use of their tongues. Now, the minister is set, not only to preach a better way, but to exhibit it. But must it not be owned, that sometimes his tongue is not a model? Does he do no idle talking and jesting, which are not convenient? Is he not thoughtless and indiscreet, caustic, sarcastic and acrid, where his words should be wise and healthful, and peaceful? And what, when he not only lends his ear, but gives the aid of his lips to common gossip, evil speaking, tale-bearing, becomes a certain member of the corps of busybodies of his neighborhood? We have seen gossiping congregations, with gossiping ministers at their head, and of course there was little of that religion which St. James calls "*perfect*," because it "offends not in word." It is the minister's most solemn duty to set a watch at the door of his lips, and furnish an example of the right use of the tongue. His must be the gentle words that turn away anger. "He must not strive, but be gentle:" a pattern of silence under injury; when reviled, reviling not again—an example that reproves frivolity, tattling, and busy gossip, *awing* it all away from his presence. What a sorry, and *blighting* example, many a minister has been known to set, "*in word*." "*In conversation*," adds the apostle. This, you know, means, "deportment," "conduct," "manner of life." There is a deportment that is plainly christian, and the world even recognize such a deportment, at once, amid the great amount of human rubbish. It is felt to be a divine thing. It is what the pulpit is incessantly demanding, in the name of God, of every professor, and every man. It points to heaven and claims that his citizenship must be there. Flat and dead must fall the minister's pleadings for this, if his own conduct show not how the christian ought to live. While he points to heaven, he must show the way.

In the pulpit we can appear only on stated occasions. But our deportment is seen the whole seven days of the week, when our true life comes out in its unconstrained manifestations. If this is exemplary out of the pulpit, it will unlock many hearts to the reception of the word, when we are in it.

If it is not, men will be repelled from hearing. They will be little disposed to listen to any arguments which have not been potent enough to reform and regulate the life of him who utters them. It is too easy to see that the rod is not in the magician's hand. It will not conjure. And if we weave faults into our patern deportment, they will copy them with darker proportions. They will always go further in an evil way, than the wrong example of him who leads them. When the elders and priests condemned Christ, the multitude smote and spit on him. The man whose conduct is inconsistent with his ministerial position, does not comport with the high sanctity of his office and work, would better quit preaching the gospel, he cannot illustrate in practice. However earnest and eloquent his pulpit speaking; however unwearied and laborious his teaching among his flock, the high ends of of his office will be more or less lost, without the co-operative power that breathes forth from the sweet beauty of a heavenly deportment. His strong appeals from the pulpit may burn and arouse; but the holiness, gentleness, and loveliness of his daily walk will win the universal heart, and teach many a lesson which whole discourses could not convey. He who most plainly "walks with God," will have the best power with men. It is the quiet charm of a Christ-like life, that "*commends* the truth to every man's conscience in the sight of God," and secures what is divinely demanded for the ministry, "a good report with them that are without."

An example of "love" is claimed. Branching in its two divisions toward God, and man, this must be seen to be the animating impulse of his life. This is the essence of christianity. Faith and hope are glorious features of the new life, but love is greatest, "God is love." Without this, the loudest profession, the loftiest gifts, is but as sounding brass and a tinkling cymbal. Sad, if the minister fails to present an illustration of his prime virtue. Often, it is to be feared, it cannot be seen that his action is prompted by love to God and man. His zeal and fervor seems to be kindled at other fires. Like Nadab and Abihu, he is offering strange fire before the Lord. His inspiration is drawn from the world, its honors, its places, its filthy lucre, instead of *love*—the true fire, which coming down from heaven, should be the kindling heat of his earnestness. Standing with the censers of our ministry in hand, the world is able to see what kind of glow flashes from them. If our office is made the theatre of the mere figuring of intellectual display, self-seeking vanity, a craving to be heard and seen of men, and thus while present-

ing ourselves as the highest vessels of the congregation, charged in theory with the fire of divine love ; it is all a mere burning of earth, or the flame is manifestly mingled with much of the glow of carnal and earthly motives, religion is dishonored, and the right motive of holy conduct is denied. But when the love of Christ is clearly the constraining impulse in our work, making us do whatever we do, as unto the Lord, the power of the sublimest motive goes forth with our efforts. Men feel that they cannot fight against us, lest haply they be found fighting against God.

So with love to men. It is the preacher's office, often, to rebuke vice, neglect and error. He must be an example of *love* in this necessary labor. "Speaking the truth in love," is the way. Spoken in evident passion, irony, or sarcasm, it may cut and overwhelm and silence, but spoken in love, it will reform. It will be the heaping of coals of fire on the sinner's head. In the warmth of earnest zeal, you may contend for the truth in plain irritation and bitterness. There may be more of human indignation than divine love, showing itself in language, looks, and tones of voice, cutting up and chastizing opposers. Better preach nothing than preach even the truth in this way. Prejudices are multiplied ; even Christians catch the unhallowed feeling, and lose much of the beauty of their character. Christianity itself is adulterated and disgraced by being conveyed through the channel of passion. "The wrath of man worketh not the righteousness of God." "Were you able to do it in tenderness?" asked McCheyne of one who had preached on the fearful text, "The wicked shall be turned into hell." And truly such themes are often presented, with such apparent harshness, and satisfaction in laying open the deep blackness of the sinner's woe ; with such fierce breathings of human passion, that hearts are closed to the reception of the solemn truths proclaimed. It is to be feared, that we all sometimes forget the duty of being examples, how to live a life of love. There is too much acerbity, quick flashes of wrath, like Moses, smiting with the rod, and like him too, displeasing God.

By a natural connection of thought the apostle was led to claim another phase of example, "in spirit." The indefinable and inexpressible charm that attends some persons, is but the outflow of their lovely christian spirit. It is one softened, mellowed, and sweetened by grace. It is compounded of gentleness, humility, mercy, cheerfulness, and peace. As

the seven colors combine in faultless white, these blend into a complete charm. Disposition is much a matter of nature ; yet grace has often softened the harshest, refined the rudest, and subdued the most forbidding into attractiveness. Peter may remain Peter, and not become John, and yet present a spirit, suffused with beauty. The clear and constant demand of the gospel we preach is, that men shall be moulded into the holiest and sweetest spirit. It is meant to bring down the spirit, the very atmosphere of heaven, into the soul, and into the Church. And first, and most clearly, it should appear in the messenger of the cross ; much of it would then be breathed over the spirit of others. They would come to bask in its pleasantness, as the flowers of Spring open to the breath of coming Summer. As the sunflower turns its face to the sun-rays, does the human heart toward this truly christian spirit. How often is it that there is something in the minister's spirit, that is unlovely, repelling, something perhaps, in his severe and cold intellectuality, in his want of child-likeness, in a murmuring habit, in a captious, proud, dogmatic, over-bearing disposition ; blemishes, which persons feel, grace ought to have corrected in *any* man. Oh ! for men who could truly represent the spirit of Christianity.

But the apostle's charge turns our view in another direction : Be thou an example "in faith." "*Faith*, of course, not in its office of justification, but a subsequent manifestation," either as constant *confidence in God*, or in the sense of "fidelity," probably it includes both senses.

Of trust in God at all times. In prosperity and adversity, it is momentarily important that the minister should set an example. In the dark hours of trial, the people are to be moored in peace at the anchorage of an unbroken confidence. The sacred office is to throw steadiness into their trust in God, that though the fig tree should not blossom, nor fruit be on the vine, they may rejoice in the Lord. But if his own confidence swings from its moorings, and he is dashed and tossed, despondent and murmuring and blue amid the waves of trouble, how shall he comfort others ? How much will his words avail ? If, on the other hand, they see in him an ever-cheerful trust, remaining serene amid bereavement, sickness, crosses, privations, and buffeting, hopeful still, when the clouds are thick, and the victories of the church are for a season stayed. Oh ! how it teaches and enforces this lesson ! As on the battle-field, the serene confidence of the commander as he whirls his battalions into the struggle,

assures the hope and steadfastness of the otherwise panic-stricken soldier, so does the undisturbed composure of faith in the leader of the sacramental hosts of God's elect give them encouragement and victory. If the teacher's faith fail, who shall succor the disciples?

But the charge requires a pattern of fidelity. "It is required in the steward that he be found faithful." It is the faithful Christian that is to be crowned with final joy; and the pastor's example is to support fidelity. In his fidelity to his office, to his employer, to his work and duties, is to be seen the eloquent example of *fidelity*, for every sphere and department of christian life. Many a minister's usefulness is marred and crippled at this point. Some sleep at their posts, when all their energies ought to be roused and nerved, and directed to the duties of their momentous calling. They seem to be dead to the solemn interests committed to their stewardship. Their duties are neglected or discharged in a perfunctory manner. Feeling it a task, they do the work slightly. They give to God that which costs them nothing. They suspend their studies, by which they should ever be exploring the deep and precious things of Revelation with the eager avidity of the gold delver whose every stroke of the mattock, lays bare the shining ore. They feed their people on a few common-places, served up in the most common-place way. From sheer mental indolence, they thrust their pulpit preparations into a few last hours of the week; and glorying in their shame, often disclose to their people that Saturday's sun sets on them without a text selected for Sabbath morning. They bring either no beaten oil into the sanctuary, or that which by their often beating, is beaten into insipidity. This is shameful unfaithfulness; but it is the style some trifle through all their duties. The garden of the Lord, in which they are, needs work, but is running to waste for want of it. Can the world look on such a one and call him a faithful man in his sphere? If the *tongue* is not palsied, that after this attempts to plead with men for holy fidelity, its *words*, at least, will be, unfaithful in his high, momentous, and solemn duties; neglecting, slighting, or sleeping at his Master's work, how can his power be great in having others faithful even in the least? No, no, the sceptre of usefulness must fall from his hand. His inconsistency will blight the Church. "The same commit thou to *faithful* men," says Paul. "And who then is that *faithful* and wise steward whom the Lord sets over his house?" Surely one, who stirs

up the gift that is in him, who is diligent as working under the Master's eye, constant in studying, reading, warning and rebuking every man, and seeking to present him faultless before God.

Closing this catalogue of graces, the minister is to exemplify "purity." "Unspotted from the world," is the emphatic definition of Christian holiness. With his heavenly commission in his hand, preaching a Saviour, who is purer than the white throne from which he came on his mission of love, calling men to the wisdom which is "first pure," and saying, "Blessed are the pure in heart for they shall see God," it is inexpressibly sad when the pastor fails to be holy and undefiled. If he is defiled by worldliness, ambition, or vanity, spotted by vulgar associations; polluted by indulgence of low passions and appetites; fond of course joking and doubtful conversation; how he pollutes holy things by the touch of his hands and lips! In the minister there ought to be manifest, a sensitive delicacy of purity, that recoils from impurity even of thought. *Exhortations* to holiness, communion with God, spirituality, heavenly-mindedness; how often for any practical purposes do these fall powerless on men's ears! It sounds all like romance to men immersed in the world and its cares. To them it is beautiful, impracticable theory. We must present holiness as a fact. Here we may reduce the idea of purity, too subtle and delicate and airy for them to understand, to the actual which is plain and striking. Their scepticism as to the possibility of a life really pure and exalted toward the heavenly, must be removed by holding up before them the mirror of our own life, bright with goodness and grace. The very sight of such purity is the keenest reproof to sin. It rebukes pollution, and shames it away. Compared with this pure undefiled religion before God and man, the most elaborate discourse on sanctification will prove tame and ineffective.

It is the light thus shed on ministerial duty, *we in the ministry*, may trace many of our shortcomings and failures. We may ourselves, by lack of carefulness in speech, spirit, and action, have caused the way of Christ to be evil spoken of. We may have made piety look forbidding, or unlovely. We may not have been, like Christ, "harmless," have failed to maintain the "wisdom of the serpent," with the "gentleness of the dove." Casual words of thoughtlessness, levity, or sarcasm, may have fallen from our tongues, corroding away love and piety from tender hearts, or fixing in some minds

hard prejudices against religion. Our worldly spirit may have hindered some. Immortal, blood-bought souls are around us, to live or to die by our life. Our influence touches some deathless spirit every day, and in a far distant eternity we may see some effects of casual words and actions, that we have thought evanescent as the shadow that flits over the sun. By what we are, almost as much as by what we preach, will souls be what they become. Geologists show us the marks of ripples and rain drops in the sand stone, which was once the beach of an ancient sea, and which bears these enduring memorials of the play of summer waves, or the dropping of summer showers in a far distant incalculable past, which light as they seemed to be, have left these ineffaceable traces of their action to a remote future. So the influences shed from our daily lives, circling around other souls may be light as the zephyrs that roll the gentle wave to the smiling strand, or transient as the shower which dots its surface; yet when ages of immeasured cycles shall have rolled away the marks and traces of our passing conduct may be found engraved on their enduring character, as with the point of a diamond on the rock forever. Oh! we should tread softly for immortal spirits and distant ages are waiting on our steps.

ARTICLE V.

CONDITION OF THE JEWS IN THE DAYS OF CHRIST.

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THIS subject is of the utmost importance in the study of the New Testament. Many passages, otherwise obscure, may be explained by the political, intellectual, moral, and religious condition of the Jews at the time they were uttered. Without adapting that theory of accommodation which compromises the truth of Christ's teachings, we must admit that he frequently adapted his instruction to the intellectual and spiritual capacity of the Jews, and that he and his disciples taught the truths most needed, and in the manner best calculated to instruct the minds and impress the hearts of their hearers.

§ *The Inhabitants of Palestine.*

Of these many were Gentiles. Gaza (in Judea), Gadara, and Hippos are called by Josephus Greek cities. In Lithopolis, Askelon and other cities, lived Greeks as well as Jews. Caesarea on the sea coast, one of the principal cities of Palestine, was inhabited chiefly by Greeks, who welcomed the Roman army, because they had conquered the Jews whom they hated. At Caesarea many Jews were slain, the rest were banished from the city. These Greeks retained, not only their language, but also their religion and games. We consequently find theatres, amphitheatres, and heathen temples in Palestine in Christ's time. Even at Jerusalem, the religious and political metropolis of the Jews, there were many Gentiles, such as the Roman governors, their courts, their soldiers and others. Herod built a theatre in the city and an amphitheatre just outside the wall. Wrestlers and racers were invited from every land and prizes were offered to the successful competitors. Wild beasts in great abundance were trained to fight with each other and with men, for the gratification of the spectators. Thus the Holy City became the scene of many practices regarded as abominations by the Jews. Yet the inhabitants of Judea were in blood, in doctrine, and in practice, more purely Jewish than any others in Palestine. During the Babylonian captivity Judea remained uninhabited, so that when the Jews returned there, they were not compelled (as in Samaria) to mingle with others than Jews. The temple in their midst, with its worship and sacrifices; the priests, the rabbins, and the Pharisees did much to guard against the introduction of heathen practices. They prided themselves on their purity and looked with a degree of contempt on the other Jews in Palestine.

In Perea, and Galilee, both of which bordered on heathen nations, there were many Gentiles. The Jews that dwelt with them became more or less corrupt, by their contact, in blood as well as practice. In Perea (country of the Gergesenes, Matt. 8: 28, country of the Gadarenes, Mark 5: 1) the inhabitants kept swine, a great abomination to the Jews. Galilee had so many Gentiles that it was sometimes called Galilee of the Gentiles, Is. 9: 1, Matt. 4: 15. They sometimes interfered with the worship of the Jews, as on one occasion at Doris, where the Greeks carried a statue of Cæsar into a Jewish synagogue. The Galileans were regarded by the rest of the Jews as less pure in blood than themselves. They also spoke a corrupt dialect and were easily recognized

by their speech, Mark 14 : 70, Acts 2 : 7, 9. The ceremonial law was much less rigidly observed in Galilee than in Judea. The very fact that the Galileans were farther from Jerusalem and less bound by the ceremonial law and traditions of the elders, than the inhabitants of Judea, may account for the fact that Christ there commenced his ministry and chose his disciples and made it the principal scene of his miracles and teachings. Being less under the influence of the Pharisees, they were more susceptible to the influence of the Gospel. Simply because less vigorous and less purely Jewish, they were despised by the other Jews. When Nicodemus in defence of Christ claimed that their law judged no man, till it heard him, the chief priests and Pharisees replied sneeringly : "Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet." And Nathaniel asks Philip : "Can there any good come out of Nazareth?" Galilee was much infested by robbers and was frequently disturbed by the efforts of its turbulent inhabitants to throw off the Roman yoke.

In the middle of Palestine, between Judea and Galilee, lay Samaria, named after the city of that name, which was formerly the capital of the kingdom of Israel. When the ten tribes were led into captivity by the Assyrians, some of the poorer families were left in the Holy Land. What became of the captives is unknown. Their captor, Salmaneser, sent to Samaria colonists from Cuthah in Persia, who were called in Hebrew Cutheans, and in Greek Samaritans.* They intermarried with the Jews remaining in Samaria and adopted their form of worship. The Samaritans, Jews and Gentiles, were much despised by the Jews. When the two tribes, Judah and Benjamin, returned from Babylon and commenced rebuilding the temple, the Samaritans desired to assist in the work and also to take part in the worship of the temple. But their offer of assistance was indignantly rejected by the Jews, which insult they revenged by preventing the work of the temple, after the foundation was laid, for fifteen years. When they rebuilt the walls of Jerusalem the Jews were so harassed by the Samaritans that they were obliged to hold their weapons in one hand while they worked with the other. When Onias was high priest the Samaritans greatly annoyed the Jews by robbing them of land and of slaves. When Coponius was Governor of Judea, they polluted the temple by

*Josephus Ant. 9 : 14, and 10 : 9, 7.

throwing into it dead bodies. They also received criminals who fled from Judea to escape justice, and in various other ways annoyed the Jews, who in turn were not slack in manifesting their hatred toward the Samaritans. They would not eat together, but avoided each other as much as possible, and accused each other of various vices. The very name, Samaritan, was used by the Jews as a term of reproach. "Say we not well that thou art a Samaritan and hast a devil." When Christ asked the woman of Samaria for some water, she said, "How is it that thou, being a Jew, asked drink of me, which am a woman of Samaria; for the Jews have no dealings with the Samaritans." Owing to the bitter hatred and frequent hostilities between them, it was often dangerous for the Galileans to pass through Samaria on their way to attend the feasts at Jerusalem. On such occasions fights sometimes occurred between them. To escape this danger, the Jews often avoided Samaria, by traveling through Perea. When Christ wanted to stay in a Samaritan village, they refused to receive him, because he was going to Jerusalem, Luke 9: 53. This hatred is still cherished by the Samaritans, of whom about one hundred and fifty are said to dwell at Sichem. The Samaritans, being excluded from the temple at Jerusalem, built on Mt. Gerizim for the worship of Jehovah. The idea still prevailing that the acceptable worship of God is confined to a special locality, they disputed with the Jews, whether Jerusalem or Mt. Gerizim was the place to worship God.* One hundred and twenty-nine years before Christ, this temple was destroyed, but Mt. Gerizim was still regarded as a sacred place and prayer was offered there. The Samaritans received the Pentateuch, but rejected the other books of the Old Testament as well as the traditions of the elders, and in doctrine and worship must have differed materially from the Jews. Like the latter, they also expected a Messiah, and seem to have been less prejudiced against Christ than the Jews, as we learn from the Acts of the Apostles that many were converted to Christianity.

§ Political Condition of the Jews.

The Asmonean princes, who were at the same time the high priests and kings, governed the Jews for more than a century. When some sixty years before Christ a dispute

*John 4: 20. Josephus Ant. 13: 3, 4.

arose between Aristobulus and his brother Hyrcanus about the high priesthood, Pompey, who was at this time in Syria with a Roman army, was appealed to by them to settle their dispute.* He censured Aristobulus for his violence towards his brother, but did not deprive him of his office, promising to return and settle their dispute after an expedition against the Nabateans. But Aristobulus, hoping nothing from Pompey, attempted to excite the Jews against him and prevent his return. Pompey thereupon took Jerusalem, led Aristobulus and his family captive, gave the high priesthood to Hyrcanus, and made Judea tributary and the Jews subject to the Romans. Most keenly did the Jews feel the loss of their liberty. That they, who regarded themselves as God's favorites and the heathens as dogs, should be subject to the Romans, seemed to them as the very lowest degradation. Their taxes were very heavy (soon after their subjugation ten thousand talents were exacted from them,) and were paid with much reluctance. The presence of a Roman court and Roman soldiers introduced many heathen practices into Jerusalem, which the Jews regarded as a great insult to their holy city and their nation. We must not, however, suppose that they were deprived of all liberty while under the Romans. They retained their religious liberty, and were uninterrupted in their worship in the temple and synagogues, except in those cities where Jews and Gentiles dwelt together, where the latter sometimes interfered with the services in the synagogues. They had their Sanhedrim, or Senate, before which civil as well as religious cases were tried. Capital punishment could, however, be inflicted only by the Romans.

Soon after their subjugation, Pompey was defeated by Julius Cæsar, who made Antipater, an Idumean proselyte, prefect of Judea. His son Herod, misnamed the Great, was the first king of the Jews appointed by the Romans. He was very courageous and watchful. When still quite young, he was made Governor of Galilee by his father Antipater, and soon distinguished himself by dispelling the bands of robbers infesting that region. Through bribes he gained the friendship of Antony, through whose influence with the Roman Senate he was appointed King of the Jews. The Jews de-

*Josephus Ant. B. 14.

siring a king of their own nation and choice, raised an army to oppose his entrance into Judea. After a siege of five months he took Jerusalem, and not till three years after his appointment, was he permitted to commence his reign. He was very ambitious, totally devoid of all moral principles, and the abject slave of the basest passions. He was one of those tyrants, who use their power only to abuse it, and who are remembered only to be execrated. To satisfy his desire for splendor, and to rear a monument to his glory, as well as to gain the favor of the Jews, he tore down the temple and built a larger one on a much more magnificent scale. A thousand wagons and ten thousand workmen were employed. Besides this, the many improvements on his own palaces, his expensive luxuries, and presents to the Romans imposed heavy taxes on the Jews, who repeatedly threatened his life and rebelled against him. Their hatred served only to increase his suspicions and jealousy, which at times made him a monster, so that in cruelty he might even dispute the palm with Nero. Those that were in his way or were suspected by him, whether friends or foes, were cruelly murdered. By bribes he induced Antony to slay his rival Antigonus. On false suspicion he slew Sohemus who had always been faithful to him. He put to death his oldest son, Antipater; and by his order, also based on groundless suspicion, his two sons, Alexander and Aristobulus, were strangled in prison. He secretly drowned Aristobulus, the high-priest, a youth of eighteen, and brother of his wife—an act of pure jealousy, because the Jews had shown some affection for him. He basely murdered Hyrcanus, his wife's grandfather, when eighty years old, who was much honored by the Jews, was mild and peaceable, and who had once saved Herod's life when accused for some capital offence before the Sanhedrim. He had his own wife, the innocent, chaste, and beautiful Marianne, executed, after which his passionate affection for her drove him to madness. But the cup of his iniquity was not yet full. Just before his death, at a time when most men repent and try to make some reparation for their sins, he conceived one of the most diabolical schemes of iniquity. Conscious of the fact that death was at hand and that the Jews would rejoice greatly at his death, he devised at Jericho the following plan to make them mourn at his funeral. "He commanded that all the principal men of the entire Jewish nation, wherever they lived, should be called to him." A great many came, the penalty for remaining away being

death. They were shut up in the hippodrome. Calling his sister, Salome, and her husband, Alexas, he told them that his pains were so great that he must soon die, and that the Jews would rejoice greatly at his death. But if they executed his desire, he would have a great mourning at his funeral, such as no king had ever had before him. As soon as he was dead, but before it was known, they were to order the soldiers to shoot down the men he had collected, and thus the whole people would be compelled to mourn. "And with tears in his eyes," says Josephus, "he conjured them by their love to him as their kinsman and by the faith they owed to God not to fail in doing him this honor." His plan was not carried out, but it shows what an incarnate fiend he was. He it was that was troubled when he heard of the birth of Christ, who, he feared, might take the kingdom from him. He was well fitted to slay "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." After being king thirty-seven years, he died of a most painful and loathsome disease, which the Jews regarded as a judgment from God on account of his wickedness.

By his will, Herod divided the kingdom between his three sons, Archilaus, Herod Antipas, and Herod Philip. The last of these ruled over Trachonitis, Gaulanitis and Batanea, and is of less interest to us than the others. Archilaus ruled over Judea, Samaria, and Idumea, though he was never made king. Like his father, he was very obnoxious to the Jews. When he went to Rome to solicit the royal dignity, they sent fifty of their principal men with a petition to Augustus that they might be permitted to live according to their own laws under a Roman Governor. Their request was not granted, Archelaus was appointed ethnarch, and inflicted severe punishment on those who opposed him. He was barbarous and tyrannical, disobeying the commands of Caesar and the laws of the Jews. During his reign the oppressed Jews made frequent insurrections against the Romans. On account of his mal-administration he was banished to Vienna in Gaul in the tenth year of his reign, and Judea, Samaria, and Idumea were annexed to the Roman province of Syria.

During the ministry and death of John the Baptist and of Christ, Herod Antipas was tetrarch or Governor of Galilee and Perea. He is described by Josephus as crafty and incestuous. He married the daughter of Aretas, king of Arabia, then deserted her and forcibly took Herodias, the wife of his half-brother, Philip. To please her he beheaded John

the Baptist on his birth-day. It was of him that Christ, when told that Herod would kill him, said, "Go ye and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected." At another time he warns his disciples against him, when he tells them to beware of the leaven of the Pharisees and of the leaven of Herod. To him Christ was sent by Pilate, when "Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." He was afterwards banished to Gaul.

Agrippa, grandson of Herod the great, was made king of Judea, Samaria, and other provinces under the emperor Claudius. He was liked by his subjects for whose sake he slew James, and imprisoned Peter, who was miraculously delivered. Being inflated by pride (Acts 12,) and giving not the glory to God, the angel of the Lord smote him. "And he was eaten of worms, and gave up the ghost." It was before his son Agrippa (the last Jewish prince of Herod's family) and his daughter Bernice that Paul made his eloquent defense. Acts 26.

Of all the Roman procurators or Governors, Pontius Pilate occupies the most conspicuous place in the New Testament. His reign commenced several years before Christ's ministry. He was impetuous and sanguinary, repeatedly exciting the Jews to sedition by his cruelty. Accusing him of using the money, intended for sacred purposes, to conduct a stream of water to Jerusalem, and insisting that it should not be accomplished, he ordered many of his soldiers to dress like the Jews, with concealed daggers, and when the Jews were again clamorous against him he gave his soldiers a signal so that they fell upon them and slew many, the peaceable as well as the tumultuous. His total want of principle is proved from his sentence of Christ, whom he knew to be innocent. After governing about ten years he was banished to Gaul, where he is said to have committed suicide.

Of the anarchy which prevailed among the Jews at and about the time of Christ, we can form no adequate conception. In that political chaos the conflicting elements raged furiously. I shall add but a few cases of oppression on the part of the Governors and rebellion by the Jews, in which many thousands were slain. The Jews demanded of Archelaus, son of Herod, justice against the wicked men whom his father had honored. This being refused, they raised a sedition at the feast of the Passover, which Archelaus suppressed

by slaying over three thousand. Soon after this the cruelly oppressed multitude rebelled against Sabinus, who slew many, burnt sacred buildings, and robbed the sacred treasures. "At this time," says Josephus, "there were ten thousand other disorders in Judea." A certain Judas, whose father had been captain of a band of robbers, assembled a multitude of profligate characters, and carried on a work of plunder and murder, with the hope of becoming king. Simon, who had been Herod's slave, placed a diadem on his head and was proclaimed king by those around him. He burnt the royal palace at Jericho and many other of the king's houses, what the fire did not devour was left for his men to plunder. He fought with the Romans and after a long and severe contest was defeated. Another mob burnt the royal palace at Amathus. Athronges, a shepherd proclaimed himself king, assembled a vast multitude, slew many of the Romans and of Herod's soldiers, and in the course of time attacked all classes of society, slaying some for the sake of gain, and others from a mere habit of slaying men. Sedition was the rule, peace the exception. Judea was at this time full of robbers, who chose some one of their number as chief, who was then proclaimed king. They harassed not only the Romans, but also plundered and murdered the Jews.

Varus, President of Syria, lined his march through Palestine with devastation, burnt Sephoris, (and enslaved its inhabitants) and Arus, and Sampho, and Emmaus. Many Jews were slain, two thousand were crucified, and many were sent prisoners to Cæsar.

Many more instances of oppression and rebellion are given by Josephus, but these are sufficient to show that the political condition of the Jews was full of misery. Their oppressions drove them to madness. A wild fanaticism, fed by their supposed duty to God and their country, often made them regardless of their own lives and those of others; they eagerly destroyed their foes, and were as eagerly destroyed by them. When they interceded with Pilate to remove Cæsar's effigies from Jerusalem, he gave his soldiers a signal to surround them, and threatened them with immediate death, unless they dispersed and went home. "But they threw themselves on the ground, and laid their necks bare, and declared they would rather die, than have their laws transgressed." Their zeal was great, but mistaken. In the oppressions of the Romans, they failed to see the judgment of God on account of their sins, a lesson they did not learn, till their holy city

and temple were destroyed, and till they themselves became despised outcasts, and perpetual wanderers, seeking a rest and a home and finding none.

In times of adversity, two reflections are well calculated to increase our misery—the remembrance of former blessings and the hopes we cherished for the future ; both so different from the reality. Memory and disappointed hope faithfully did their work, in making the condition of the Jews more intolerable. They had been free, united, and powerful, respected and feared by others, and blessed and led by God as no other nation. Their nation had been the focus in which the divine light centered. Their history was full of divine interpositions ; a history of miracles. But all their former glory was, according to the descriptions of their prophets, to be greatly surpassed by their future glory. Understanding literally what was intended to be spiritual, they expected a political power to which the Gentiles would be subject. Blessed memory, glorious hope, sad reality ! The sceptre had departed from Judah ; their power was broken ; they were slaves whose labor and whose wealth enriched their masters ; the haughty Romans were their tyrants, a people whose language and manners were strange, who ridiculed their religion, whom they in turn despised as Gentiles, and whose very touch they regarded as pollution. All efforts to shake off the yoke so grievously borne, only made it heavier, their oppressors more cruel, and their chains tighter. Their misery and degradation awakened the longing for a deliverer and brought to mind the predictions of the Messiah. He was to come in their greatest extremity, and deliver them. Hence the desire and expectation of Mesiah's advent were universal when Christ came. Just as the desires and the most keenly felt wants of some persons determine their ideas of heaven, as a place, or condition, of rest, or of peace, or of perfect knowledge, or of endless progression ; so the desires of the Jews determined their idea of the character and mission of the coming Messiah. "The wish was father to the thought," that he would be a great prophet who would unite the Jews, use signs and wonders to make them victorious over their foes, redeem them politically, and inaugurate a political millennium. When, therefore, Jesus announced himself as the Messiah, and confirmed his doctrines by miracles, eager and hopeful multitudes flocked to him, ready to proclaim him king, or to make him such by force. Even his disciples expected him to establish an earthly kingdom, in

which they were to share his power ; and at his death they were disappointed, because they had hoped that he would "redeem Israel" politically. Their sins and need of a Saviour for their souls, the Jews did not feel. That their external condition depended on their internal state ; that temporal salvation depended on spiritual reformation, which Christ wanted to teach them, they would not learn ; hence their house was left unto them desolate. The absence of worldliness and ambition, and the deep spirituality of Christ disappointed them. By unveiling the hypocrisy, exposing the fallacies, and opposing the prejudices of the Pharisees, he excited their hatred towards him, not finding him the king they wished, accused him of making himself a king. Whilst those who felt their need of a Saviour, and were susceptible to his teachings, and more spiritual in their expectations ; the Simeons and Annas, received him gladly and became his followers.

§ *Intellectual Condition of the Jews.*

Although more blessed spiritually than the other nations, we are, perhaps, too apt to overrate the religious knowledge of the Jews. The Old Testament, preparatory in its nature and elementary in its teachings, had not yet found its fulfilment and explanation in the New. On some subjects it barely touches, whilst others are left in entire obscurity. Books were scarce, and reading and writing were qualifications not generally possessed by the masses. They were, therefore, dependent on the scribes for their knowledge of the Scriptures, who seemed to care more for the letter and ceremonies of the law, than the marrow of the O. T., and who often obscured, instead of elucidating its teachings. The Pharisees themselves accused the people of ignorance in divine things, "This people who knoweth not the law is accursed." So dull in comprehending spiritual truths were the Jews, that Christ's plainest language and simplest illustrations were often misunderstood by them.

Jewish literature had its ebb and flow, its gradual progress till it attained its golden age under the reign of David, and its decline, till the language of the Jews was lost, and prophecy ceased, soon after their return from Babylon. Their philosophy was theology, and was divine in its origin. On many subjects speculation could not run wild as in heathen nations. Its bounds were fixed by Divine Revelation, which was received as indisputable authority. In all disputed ques-

tions it was appealed to, and its verdict was infallible. The Gentiles had no such books. The mind was left to discover or create its own deity ; and in its search after God, an extensive field of speculation opened before it, through which it blindly groped its way. Existence was all a mystery, which the mind in vain attempted to solve. The universe, its origin, its laws, its end ; man, his nature, his relations, his destiny, his destructibility, his immortality ; God, his existence, his character, his power ; the deepest, sublimest, and most important subjects were left to unaided reason, and invited speculation. The theogony of their poets, and the systems of their philosophers, were such, as from the very nature of their faith could not rise among the Hebrews. Where others imagined and speculated, they drew their systems from the Word of God. The origin of the world and man was revealed to them ; God was recognized as a person and a spirit ; their system of ethics was the moral law given by Jehovah from Mt. Sinai ; their poetry was the breathing of the divine spirit ; and in prophecy God himself lifted the veil of the future. It was therefore natural that their study should be confined chiefly to their sacred books, the repository of all their wisdom. Scholars among the Jews were therefore men well versed in the Scriptures of the O. T., and capable of expounding them, whilst other learning was little encouraged, if not altogether despised.

In the days of Christ the learned men were called Scribes or Lawyers, which are synonymous terms in the N. T. Luther gives the true meaning of "Grammateis" by translating it "Schriftgelehrte,"* which signifies "learned in the Scriptures." They were the Jewish Doctors of Divinity, and were addressed by the title of Rabbi or Masters. Making the study of the law, its theoretical meaning and practical application, the great object of their lives, all religious questions were submitted to them, which made their influence with the common people, who esteemed them highly, very great. The majority belonged to the Pharisees, but they were not confined to this sect. Though their principle seat was at Jerusalem, they were scattered all over the land. They were in the Sanhedrim to decide civil and religious questions. Some established schools for the instruction of youth in the law, some of which were celebrated, having a large number of pupils. In their rooms they sat on elevated

*See Winer, *Bibl. Realwörterbuch*

seats, their pupils sitting around them, or at their feet : hence to sit at one's feet, is the same as being his pupil. They did not, however, confine their teachings to the school room, but walked about accompanied by their pupils, as Christ by his disciples. They taught in the temple, in the synagogues, in the streets, wherever they could find an audience, just as the Saviour did during his ministry, and also some of the heathen philosophers. They were self-constituted teachers, not being appointed by any authority. Their instructions were gratuitous, some being wealthy, others, like Paul, following a trade for their living. Their teaching consisted in a great part in answering the questions of their pupils and the people, and in disputations. Thus in the outer-court of the temple, where it seems some rooms were used by the Scribes as schools, Christ, at the age of twelve, listened to the Doctors, and asked them questions. And many of Christ's discourses are given in answer to questions of the disciples or of the people.

Christ frequently taught in the synagogue, not only on the Sabbath, but also during the week. They probably had their origin after the captivity. Before that time the copies of the law were very scarce, and its study was much neglected. The captivity being regarded as a punishment for disobeying the law ; after their return, the Jews made an effort to make its teachings more familiar, and have it read regularly to the people. This was done in the synagogues, which were the religious schools of the Jews. Wherever there were ten Jews of mature age and sufficient leisure to attend the services, a synagogue might be erected. In the days of the Saviour they were found in all the towns of the Jews, and Jerusalem alone is said to have had nearly five hundred. On the east side of the synagogue was an ark containing a copy of the law. The people faced this ark, but the elders of the synagogue faced the people. The seats of the elders being nearer the ark were regarded as being more holy than the rest, and were termed the "chief seats in the synagogue," for which the Pharisees had such a decided preference. The women sat in the gallery, so screened as not to be exposed to view, but able to see what was done and hear the services. The officers were,* 1. The Ruler of the synagogue, who exercised a general supervision over the services. 2. The El-

*Prideaux's Connections, Vol. 1. p. 306. Winer, Art. Synagogues.

ders, who had the government in their hands. 3. The *She-liach Zibbor* in Hebrew, the *Legatus Ecclesiæ*, or the Angel of the Church, who offered the prayers. 4. A kind of deacon, or sexton, who took care of the books and the synagogue. The services were conducted by Levites and others who had the proper qualifications. The services were prayer, reading the scriptures, and exposition. A liturgy was used containing eighteen prayers, to which one was afterwards added against the Christians, which by the pious Jews were repeated thrice a day, either in the synagogue, or at home, or wherever they happened to be at the hour of prayer. The whole law, the Penteteuch, was divided into as many sections as there were weeks in the year, and later, a similar division was made of the Prophets. Besides their feast days, the Jews assembled in their synagogues on three days in a week, and on each day thrice, on their Sabbath, on Monday and Thursday, in the morning, the afternoon, and in the evening. On Monday morning one-half of the lesson for the week was read, on Thursday morning the other half, and on Sabbath the whole was read over again, both morning and evening, so that those who could not attend during the week might not fail to hear the law.* When the lesson for the day was read, the reader out of respect for the Law and Prophets arose, (in Germany the entire congregation of Protestants arises when the Scriptures are read), but when he expounded the words he sat down, Luke 4 : 20. For the services of the temple no form of prayer was prescribed, nor a minister appointed to offer it. Each one prayed himself, and his own prayer, as in the case of the Pharisee and Publican. The hours for prayer, wherever they might be offered were always the same, the time, namely, when sacrifices were offered in the temple. The hypocritical Pharisees would manage at such times to be at public places where, when the hour came, they at once commenced their prayers where all the people could see them.

Whilst some of the children were taught in synagogues by scribes, the first instruction devolved on the parents who by the law itself were obliged to instruct their children in the scriptures. "And these words, which I command thee this day, shall be in thine heart: and thou shall teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut.

*Prideaux, Vol. 1. p. 302.

6: 6-7. But this instruction by parents and tutors was exclusively instruction in the law. Whilst at the time of Christ, there were some Jewish scholars who were well versed in Greek literature, Josephus says: "Our nation does not encourage those that learn the languages of many nations." And just before the destruction of Jerusalem the study of Greek was actually prohibited.

Whilst the prophets, the preachers of the Jews, lived, they instructed the people in the law, giving its true, spiritual interpretation, and gave new revelations from God. When they ceased, over four hundred years before Christ, the Jews attempted to supply the deficiency by traditions, which some pretended were as old as the law, and were given to Moses on Mt. Sinai with the law. These traditions consisted of supposed expositions of the law, whilst many of them were additions to the law. They were very highly regarded by the Pharisees, who carefully observed and zealously taught them, and actually esteemed them above the scriptures, and by them made the Word of God of none effect. The same effort to complete the Scriptures by tradition was made in the Christian Church, by Romanism, the Pharisaism of Christianity.

We cannot properly speak of the sciences of the Jews, as the day of science had not yet dawned. Of the heavenly bodies they knew but little except the names of some of the planets and constellations. The very fact that the neighboring nations, the Egyptians, Chaldeans, Arabians, and Phoenicians, worshipped the heavenly bodies, against which Moses warned the Jews, had a tendency to prevent their careful study.

The Jewish mind, like that of other oriental nations, was rather poetical than scientific. It partook of the character of the scenes and circumstances surrounding it. The climate was warm, at times intensely hot, and calculated to produce indolence rather than mental activity. The warm glow of the sun, with the bright clouds or deep ethereal blue, produced languor with intense longings. The birds and flowers and skies were clothed in gorgeous hues, furnishing the mind, delighting in figures, with rich imagery. The vegetation was luxuriant, like the imagination which was fond of revelling in the beauty and richness and luxuriance of nature. Hence we must expect the imagination and the emotions to predominate over logical reasoning and calm investigation. We thus find the Jews of an excitable nature, which the circum-

stances in which they lived were only calculated to increase. They were also fickle, shouting one day "Hosannah to the Son of David," and the next, "Crucify, Crucify him." The ignorant masses were swayed by the learned, who opposed Christ and easily excited against him the prejudices of the people. These prejudices, connected with the lowest bigotry were very strong, is fully proved by the crucifixion of Christ, the stoning of Stephen, the persecutions of Paul, and those against him, the frequent tumults against the Romans. When they thought their religion was endangered, they became furious and regarded neither their own lives, nor those of others. Hence the Scribes and Pharisees had but to accuse Christ of an attempt to subvert their religion, and thus excite their prejudices and passions, to make them long for his death.

When we remember the general prevalence of prejudice, superstition, and bigotry, effectually closing the heart against the truth; the predominance of imagination and passion over reason, preventing calm investigation and correct judgment; when we remember that education was limited, the masses being unable to read and write; that books were scarce; that science was unknown; that intercourse with other nations, though rapidly becoming more general, was still very limited; that their study was principally that of their sacred books which were imperfectly understood, we may form some idea of the intellectual condition of the Jews, and in connection with their spiritual obtuseness learn why, when Christ, the Light, shone upon them, the darkness comprehended it not.

§ Religious Condition of the Jews.

Sad as was their political condition, the religious condition of the Jews in the days of Christ was still worse. And this was the source of all the evils that came upon them. The Old Testament clearly teaches that all blessings are to be viewed as rewards for obedience, and all curses as punishments for disobedience, Deut. 28. This was the law of the prophets, lying at the basis of all their predictions, many of which were conditional, as that of Jonah, so that promised blessings might be lost by wickedness, and threatened punishments might be averted by repentance. That the evils which came upon the Jews were judgments on account of their wickedness and might have been averted by repentance, is intimated by Christ, Matt. 11: 20—24; 23: 34—38; Mark 12: 1—12; Luke 19: 41—44. Great indeed must have been that wickedness which could entail upon them,

God's chosen people, all the calamities which culminated in the destruction of Jerusalem and the dispersion of the nation making them perpetual outcasts and wanderers.

Of the principal men Josephus says: "They were universally corrupt, both publicly and privately. They vied which should surpass the other in impiety against God and injustice towards men." Again he says, "I cannot forbear declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been engulfed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven as Sodom was, for that generation was far more wicked than those who suffered these calamities." A modern writer (Horne) summing up the testimony of Josephus on this subject, says, "Their chief priests and leaders are characterized as profligate wretches, who had purchased their places by bribes or by acts of iniquity, and maintained their ill-acquired authority by the most flagitious and abominable crimes. The subordinate and inferior members were infected with the corruption of the head; the priests, and the other ministers of religion, had become dissolute and abandoned in the highest degree; while the common people, instigated by examples so depraved, rushed headlong into every kind of iniquity, and by their incessant seditions, robberies, and extortions, armed against themselves both the justice of God and the vengeance of men." This is but a confirmation of the account of the spiritual condition of the Jews, given in the New Testament. There might have been some hope for them, if they had been open to conviction; but their hearts were closed against the truth and their consciences seared. As just before the Reformation the Popes felt secure and resisted all efforts to reform the Church, so in Christ's days the Jews felt secure, were satisfied with their spiritual condition and taught themselves, still the favorites of God and heirs of heaven, simply because they were Abraham's children. As God was regarded as exclusively their Father, who would never adopt the Gentiles in their place, they had not the remotest idea that their privileges might be taken from them and given to others. Thus their very blessings above other nations, which they regarded as their due, proved a curse to them.

As the body exists for the sake of the spirit, so in religion the letter and forms exist for the sake of the spirit, and are valuable only in so far as they bear and communicate it. As long

as religion is a living power it will so use and mould all forms as best to accomplish its purposes. But religion has already lost its power, when the form has been severed from the spirit, or when new forms and ceremonies are added for their own sakes. That is the same as having a body without the animating spirit, or the shell from which the kernel has been removed. This was the case with Judaism. In many cases nothing remained of the law but the dead letter, and sometimes letter and spirit were buried beneath the rubbish of traditions, which were more venerated than the sacred books. This tendency to worship the letter and forms, devoid of spirit, had its principal representatives among the *Pharisees*. Neither the time nor the occasion of the origin of this sect is known. They probably arose, the second or third century, before Christ. The occasion for their origin was probably found in the felt want of interpreting the law, of applying it to special cases and of enforcing obedience to its requirements. These interpretations of the law by the fathers, or their application of the law, which was general, to special acts, constituted the traditions of the elders. Disregarding the fact that circumstances alter cases; that rules have exceptions; and that general principles cannot always be literally applied to individual cases, the Pharisees often made applications that were ridiculous and entirely contrary to the spirit of the law. The Scripture leaves much for the religious conscience to decide. If all cases of conscience were decided by law, there would be but little room left for the proper exercise of the conscience; and the question before acting would not be, Is it right or wrong; but, does it correspond with the law, applying to this case? If now the application of the law to special cases was merely human, then it could not be of absolute authority. But the Pharisees claimed that their interpretations of the law (the traditions) were as old as the law and were given by Jehovah himself. Instead of relieving the conscience, they only burdened it; instead of explaining the law, they in many cases obscured it, or gave a meaning contrary to that of the law; instead of giving a consistent system of ethics, they taught much that was absurd and contradictory. Whilst the "weightier matters of the law, judgment, mercy and faith," were omitted, the Pharisees were scrupulous in tithing "mint, anise and cummin." To swear by the temple and the altar was nothing; but to swear by the gold of the temple or the gift on the altar, that was a sin. To hate their enemies was right; but to eat with un-

washen hands or sit with publicans and sinners was a great crime.

The word Pharisee, from the Hebrew *Pharusch*, means "separated," and designates one who is or wants to be holier than others. The Pharisee thanked God that he was not as other men, and the language of Isaiah was very applicable to them (65 : 5,) for they were the ones which said, "Stand by thyself, come not near to me ; for I am holier than thou." Their conceit and self-righteousness made them haughty and insolent. Whilst making the greatest pretensions to sanctity, they were given to the worst of vices, as licentiousness, covetousness, extortion, and debauchery of every kind ; so that their very name has become synonymous with the vilest hypocrisy. Their great aim was to appear holy before men, whilst the heart was full of iniquity. Their fasting with distorted countenances, with the hair probably uncombed and faces unwashed ; the offering of prayers and giving of alms where they would attract the greatest attention ; their broad phylacteries and large fringes, were all calculated to gain the admiration of their fellow men, not the favor of God. But whilst this was the rule, there were some exceptions. All the Pharisees were not hypocrites. Paul, who belonged to this sect before his conversion, was conscientious in his faith and practice. The young lawyer who came to Christ asking what he must do to be saved, no doubt, believed that he had kept all the commandments from his youth, for Christ loved him. And Joseph of Arimathea, Nicodemus, Gamaliel and others are not to be classed with the hypocritical and grossly wicked.

On various doctrines and practices there were divisions among the Pharisees. Some (who followed Schammai) held that divorce should take place only for adultery or some other crime or gross misdemeanor ; whilst Hillel and his followers claimed that the most trivial offence might be the occasion of divorce. If the husband was displeased with his wife, or saw one he preferred to her, if she did not cook to suit him or in any way whatever offended him, he might divorce her. Josephus in his life states that he divorced his wife, because he was no longer pleased with her, though she was the mother of his three children. The views of Hillel seem to have prevailed generally among the people, against which Christ uses this language, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, commit-

teth adultery ; and whosoever marrieth her that is put away doth commit adultery."

The Pharisees were by far the most numerous and influential of the sects of the Jews, numbering at the time of Herod about six thousand. The civil and religious offices filled by Jews were generally held by them ; they controlled the Sanhedrim ; confined to no class or tribe ; they were scattered all over Palestine, acting as expounders of the law, the teachers of the people, and the leaders of the synagogues. Being regarded by the people as the genuine representatives of Judaism, and pretending to labor for its perpetuation ; being violent advocates of liberty and intensely hating the Romans ; and by their pretended sanctity and real or pretended austerities, they gained the mastery over the masses of the people, who belonged to no sect. Ambitious of ruling, they spared no means to gain and maintain their power over the people, into whom they infused their own spirit. They were anxious to make as many proselytes as possible, for this purpose compassing sea and land ; and according to ancient testimony, these proselytes were far more bitter in persecuting the Christians, than the Jews themselves.

The origin of the Sadducees is as doubtful as that of the Pharisees. Perhaps they had their origin in a reaction against the tendency of the Pharisees to make tradition take the place of the law. The account given in the Talmud of their origin from one Sadoc in the third century before Christ, who understood the doctrine of his Master that we are not to be controlled in our actions from a love of reward or fear of punishment to mean that there was no future state of existence, seems to rest on no authority and is most likely a myth. The supposition that they received only the Pentateuch as of divine authority and rejected all the other books of the Old Testament, is certainly gratuitous. Neither Josephus nor the Talmud intimates this, which they would undoubtedly have done had they differed in this respect from the rest of the Jews. They, however, rejected the traditions of the elders, claiming that the law only, as it stands in the Pentateuch, is of binding authority. They thus aimed at restoring primitive Judaism, and removing from it the dross gathered around it, in the course of ages, by uninspired men. In practice they must therefore have differed materially from the Pharisees, rejecting many of their forms and observances. The Essenes were fatalists, denying to man all freedom ; the Pharisees believed in the Providence of God, but in such a manner as not

to interfere with man's freedom, but the Sadducees rejected all providence and taught that a man's actions were altogether free, God neither assisting nor hindering. The good and evil deeds of a man's life, and their results depend entirely on man himself. They were therefore Deists.

Though bitterly opposed to the Pharisees, they joined with them in their opposition to Christ, fearing that not only the traditions, but the law itself was in danger of being subverted by his teachings. Their opposition was directed principally against his doctrine of the immortality of the soul. On this subject the Old Testament is by no means explicit, and some scholars have thought that the doctrine is not at all taught in it. Whilst it was left to Christ to bring "life and immortality to light," the doctrine is certainly implied in many passages of the Old Testament. As it was not, however, clearly stated, it was left open to speculation, and different views prevailed at different times. The Pharisees believed in the immortality of the soul and future rewards and punishment. Josephus says of them, "They believe that souls have an immortal vigor in them, and that in the under world there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to live again." He also says, "They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment." But it seems that there were conflicting views among the Pharisees on the subject. For the disciples of Christ who were probably influenced by the Pharisees, believed that the souls of those who had sinned passed into other bodies, as well as pure souls; John 9: 4. Perhaps they thought that for light sins men were punished in other bodies, while those habitually wicked were consigned to eternal punishment. In Acts 24: 15, Paul declares that, "They themselves (the Jews) also allow, that there shall be a resurrection of the dead, both of the just and unjust." Although the Pharisees believed in a resurrection of the dead (Acts 23: 8,) it was not the Christian doctrine. The soul was not to be restored to its former body glorified, but it was to be furnished with another body. They thus believed in the transmigration of souls, that the same spirit might appear on earth at different periods, each time with a new body, Matt. 16: 14, Luke 9: 7, 8, 19. But

the statement of Prideaux, Horne and others, that this was the same doctrine as that of Pythagoras (who taught that the soul passes into bodies of animals as well as human bodies,) is evidently erroneous. Some (Winer, Alger and others) think that Josephus rejected the doctrine of a bodily resurrection, similar to the New Testament doctrine, "and probably for that reason makes no allusion to it in his account of the Pharisees." That the Pharisees or other Jews believed in a bodily resurrection is nowhere taught in Josephus or in the New Testament. The passage to which Alger (*History of the Doct. of a future life* p. 163) refers, John 11: 23, 24, does not teach a belief in a bodily resurrection on the part of Martha. The words, "I know that he shall rise again in the resurrection of the last day," may have reference to the awakening, or reviving of the soul, which was most probably regarded as sleeping until thus revived, a view that would naturally be drawn from Dan. 12: 2, by a literal interpretation.

In their doctrine of the soul, the Sadducees were materialistic. Josephus says, "The doctrine of the Sadducees is this, that souls die with the bodies." "They deny the immortality of the soul, and the punishments and rewards in Hades." Matt. 22: 23, Acts 23: 8. "The Sadducees say that there is no resurrection, neither angel, nor spirit." How they could believe in the Old Testament where the appearance of Angels and spirits is mentioned, and yet deny their existence is as inexplicable as the fact that they denied providence and that God is at all concerned about our good or evil deeds, and still believed the laws to have been given by Jehovah. If they denied the existence of spirit and of the soul independent of the body, must they not have believed that the soul is material and that God is not a Spirit?*

The Sadducees were few in number compared with the Pharisees. With the common people, who looked on them with distrust, they had but little influence; but being mostly of the wealthy class and aristocratic, they had the greater

*We must not expect as consistent a system and as logical deductions among the Sadducees, as was found among the Deists of England, or as is found in theological systems generally in our day. Theirs was less a philosophical system, than a mass of opinions loosely strung together, which were more the product of a heart desiring to be freed from the restraints of an over-ruling providence and which was so satisfied with this world as to care little about any other, than the results of careful deductions from established principles and of logical reasoning from facts.

influence with the rich. There were among them persons of the highest distinction. They sought no public offices; but when compelled to take them, they adopted the notions of the Pharisees in order to please the multitude.* Some of them belonged to the Sanhedrim, and in spite of their scepticism, several were advanced to the high priesthood. Though they made far less pretensions to holiness than the Pharisees, they seem to have been purer morally; and though sceptical, they were less severely reprimanded by our Saviour than the hypocritical and corrupt Pharisees.

The Essenes, another sect of the Jews, are not mentioned in the New Testament though they are probably referred to by Christ (Matt. 19: 12,) and by St. Paul when he speaks of "voluntary humility," of "neglecting the body," etc. They arose in the second century before Christ. They were the Mystics of the Jews. Disgusted with the hypocrisy of the Pharisees, shocked by the scepticism of the Sadducees, painfully conscious of the low state of religion generally, a number of men withdrew from the busy world to the wilderness, west of the Dead Sea, there to devote themselves to religious contemplation. The Orient, the birth-place of Mysticism among heathens, Jews, and Christians, was favorable for the spread of their doctrines which soon found adherents among the Jews throughout Judea, Syria and Egypt, so that, at the time of Christ, they numbered about four thousand. There were different classes of Essenes, some being more practical, such as followed agricultural and mechanical pursuits and married; while others were more contemplative, living away from cities, and refusing to marry, because marriage was regarded as an obstacle to the attainment of the highest spirituality. They had a common treasury and a community of goods. Matter seems to have been regarded as evil in itself and therefore to be avoided as much as possible. The body was looked upon as the source of much evil and unworthy of much attention; it was therefore much neglected and an effort made to suppress its wants. It was the prison in which the soul is unfortunately incarcerated, but from which it is freed at death to live for ever, while the body decays, never to be resurrected. They treated suffering with a kind of contempt, and thought an honorable death better than life. The Romans in their wars with the Jews, "tortured, racked, burned, and broke the bones of the Essenes to

*Jus. Ant. 18: 1, 4.

lead them to speak ill of their lawgiver and eat forbidden meat, but they laughed under their tortures, mocked their executioners, and refused to weep." They at least strove to become pure and in many respects appear in a more favorable light than the rest of the Jews. They allowed no oaths, so common among the Jews, except in initiating new members. Their oath bound them to piety, justice, honesty, truthfulness, humility, peace, loyalty to the established government, love of the good, hatred of evil, candor towards those of their own sect, and inviolable secrecy to all others in reference to their mysteries. They studied nature with the hope of learning its powers to cure diseases, chiefly those of the soul. Some pretended to have the gift of prophecy. In the morning the Essenes turned their faces to the East, devoutly praying to God before speaking about secular matters. In their observance of the Sabbath, they were more strict than the Pharisees themselves, not only preparing the meals for that day the evening before, and making no fires, but avoiding things which to us seem absolutely necessary. There were various grades among them, the initiated passing gradually to the highest. He that touched those of a lower grade, or one not belonging to their sect was regarded impure and went through a process of washing for purification. Their meals were plain, for which they prepared by bathing and clothing themselves in white garments, grace being said before, and after eating. They took a vow never to eat food prepared by others than members of their sect. Hence those that were excommunicated were obliged to live on herbs and roots and some of them died miserably, being denied the assistance of their own sect and refusing that of others.

The Essenes had much in common with other mystics in the orient and with the asceticism which arose in the Christian Church in the third century. Nor can we deny that some of their doctrines were similar to those of Christ and the Apostles. But to suppose that Christ belonged to this sect, as some infidels have done, and that Christianity is merely a development of their teachings, is a desperate effort to find some other than a divine origin for Christianity. And a careful study of the religions in the days of Christ will, we believe, convince every candid mind that Christianity is neither a product of Judaism, nor of Judaism and Heathenism combined.

We have written only concerning the Jews in Palestine, because their condition is of most importance in the study of the New Testament. Many of the Jews were scattered

through the Roman empire. In Rome alone were eight thousand and quite a colony of them was in Alexandria. Their ideas of God and of a coming Messiah, were spread among the nations, and thus to some extent they were prepared for the dawn of Christianity. The conquests of Alexander had spread the Grecian language and literature throughout the known world, thus preparing a language (the Greek,) as a proper medium for the communication and spread of the Gospel. The Roman conquests had bound the nations into one empire, making access to the nations easy and their intercourse through commerce constant, thus opening avenues to the disciples to preach the Gospel to all nations. The law as a schoolmaster leading to Christ had done all it could and was powerless, dead; and the more earnest among the Jews longed for a clearer and fuller revelation, such as was given them in the Gospel. Politically ruined, intellectually weak, morally degraded, religiously dead, the Jews could not help seeing that, in spirituality, in purity, in vigor, Christianity was far superior to their religion; and the sincere inquirers were convinced of its truth and embraced it. The Grecian and Roman religions had also lost their power, not only over philosophers but also over the masses. Some became the advocates of blank Atheism, others of Epicurianism, whilst others longed for a revelation from above. The Jewish, Grecian and Roman religions being in their decline and spiritless were ready to give way to a religion more vigorous and perfect. Upon their ruin a new religion was to arise in which were to culminate all the truths and beauties and perfections of the past, with new glories revealed from Heaven. As the other religions were lifeless and so unsatisfactory, men were the more ready to embrace Christianity which sprung as a new creation from the religious chaos on which God's Spirit breathed, and which became a refuge to all who sought truth, purity, spirituality, peace, and salvation; all sought in vain in the other religions. Surely, "When the fulness of time was come, God sent forth his Son."

ARTICLE VI.

And God spake unto Moses and said unto him, I am the Lord : and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them. Ex. 6: 2, 3.

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THIS verse has been as conspicuous in Old Testament criticism as the famous New Testament passage, "Thou art Peter," has been in the controversy respecting the papacy, or, "This is my body" in the doctrine of the eucharist. A superficial interpretation, claiming to find support in the letter of these several texts, has in each case been the starting point of error and has led to the most startling and extravagant conclusions.

It is assumed by a certain class of critics that the declaration here made is that the patriarchs knew no other name for the Most High than God Almighty, and that the name Jehovah had never been communicated to men nor employed by them before this revelation of it to Moses. And yet there are numerous passages in the book of Genesis, which appear to sustain the opposite conclusion, that the name Jehovah, so far from originating in the days of Moses, had been in use from the beginning. We find it in the mouth of Eve, and in the days of Enos it is expressly said, that men began to call upon this sacred name. It occurs repeatedly in the history of Abraham, Isaac and Jacob. They use it in speaking of God, or in their addresses to him, and he employs it himself in his communications to them. This discrepancy may be reconciled by assuming, that the writer without attempting any nice discrimination of periods or of the divine names, severally current in each, makes use from the beginning of that sacred name so familiar and so precious to himself and to his readers, and which belonged to the same great Being whom their fathers worshipped though they invoked him by a different title.

Parallel with these Jehovah-passages, however, if we may call them such, and intermingled with them, there are other

sections of Genesis which never use this ineffable name, but always speak of the Most High as God (Elohim) or God Almighty, (El Shaddai). These, it is conceived, betray a writer whose attention has been directed to the chronology of the divine names, as this is unfolded in the verse under consideration, and who accordingly maintains a rigorous accuracy upon this point by never putting into the mouths of the patriarchs nor into the mouth of God when speaking to them nor even admitting into his own narrative of that period a name of the Supreme Being which was not in actual use at the time. Here then, these critics allege, are indications of two distinct writers guided by different principles. Here is a criterion by which the book of Genesis can be decomposed into two clearly distinguishable parts, which though now intermingled must each have originally existed in a separate form. And there can be no other than the primary records, which were in the hands of Moses, and which he accordingly must have simply compacted together without any material modification in the style or essential texture of either. All the parts or passages of Genesis, in which the name Jehovah is employed, belonged to our antecedent record; all the residue to another. Sundering these we arrive at two complete and continuous pre-Mosaic histories of the world, or of the chosen race, which Moses by his inspiration sanctioned and wrought together into one complete and consistent whole, constituting the book of Genesis as we possess it.

The enthusiasm, produced by this bold and novel but seemingly well established and innocuous suggestion, was prodigious. The whole world of critics did homage to the new discovery. The idea of recovering these long lost records by such a simple process, of restoring the very library of Moses and reconstructing the literature of the patriarchs was absolutely enchanting. Microscopic eyes were turned upon the pages where such hoary treasures had lain hid and unsuspected for ages. Every sentence was subjected to a searching analysis; every word and form of expression was scrutinized. Long drawn out dissertations were devoted to the illustration of the diversity of style of these unknown writers, whose productions Moses had so curiously pieced together, the diction peculiar to each, their characteristic modes of thought, the range of their ideas and the special aims and tendencies by which each was governed. New zest was shortly added to these inquiries in the interest of unbelief. The opponents of a supernatural revelation were not slow in

finding out that the same process of dissection could be carried through the Pentateuch; and with this discovery the notion of the Mosaic authorship of these books in their present form fell at once to the ground, and was set down as disproved by ocular demonstration, and was thence forward regarded as hopelessly and forever antiquated.

The enthusiasm of the search continued in the belief that well-defined views would soon be reached upon this hitherto unopened subject; that the discrepancies which yet marked the new theory would be adjusted, and the obscurities which overhung certain parts of it would be removed, and that justified by its own inherent light and its precise accordance with all the phenomena of the case, it would soon pass from the region of hypothesis to that of established fact.

The thoroughness of the investigation, however, instead of removing difficulties, only served to multiply them. An adjustment in one place invariably created a jar in another. A modification, invented to relieve some difficulty here, was sure to overlook a greater one there. Every conceivable change was rung upon the theory. The work of division and subdivision was pushed to greater and yet greater lengths, until the two original records at first assumed were replaced by as many different writers as there were paragraphs. The machinery, employed to account for the existing form of the Pentateuch, was enlarged and contracted, taken down and put together, shifted and re-arranged at will. No restraint was laid upon the ingenuity of inventors; no limits set to the largest caprice. Every fresh critic brought some new contrivance of his own to remedy the defects of his predecessor, and was in his turn shoved aside for his own shortcomings by those who came after him. No hypothesis was too wild or too incredible to be put forward, until it would seem as if the possibilities of the case had been exhausted, and the demonstration were at length reached as the fruit of these persistent experiments, that the proposed partition is not feasible.

And after their long and fruitless search the critics are beginning to see what they ought to have discovered from the outset, that the whole theory is as baseless as it is impracticable. The ever-shifting figures which they have been pursuing with such eager agility are naught but airy phantoms of their own creation. The very passage on which these hypotheses are professedly built, not only affords them no support, but is an insurmountable hindrance in the way of their

adoption. For whoever may be conceived to have produced the Pentateuch in its present shape, whether Moses or some imaginary redacteur, living at any supposable age, he must have seen and removed the inconsistency between this passage and the book of Genesis, if any such inconsistency existed. That he spread before his readers without remark or explanatory caveat, section after section, in which the name Jehovah appears in familiar use from the beginning, and all through the period of the patriarchs, makes it plain that this verse can have no such sense as has been attributed to it. The whole thing has arisen from a misinterpretation.

At the same time the critical acumen and the intellectual force, which have been expended upon this delusive chimera, have not been without their use. It is no new thing in the history of human inquiry for a wide spread fallacy to open the way into the territory of truth. It was the disappointing search for the philosopher's stone, which accumulated the facts out of which modern chemistry has grown. The vain quest after the original language of mankind gave birth to philological science. So the effort to reproduce the imaginary sources of the Pentateuch has resulted not merely in proving the vanity of such endeavors, and in placing its unity, credibility and Mosaic authorship on a firmer basis than if these had remained unchallenged, or had been subjected to less rigorous tests; but mainly, it has contributed to the elucidation and vindication of this portion of the word of God, as nothing but such a laborious process of sifting every word and sentence of the sacred record could have effected.

The real intention of the verse before us, is not to define the periods of the currency of these particular words, and to declare that the term Jehovah was of later date than God Almighty, the latter being known in the days of the patriarchs, and the former not revealed until the time of Moses. This solemn declaration of the Most High is no mere piece of verbal criticism. It is the promise of such a disclosure of himself to Israel as had never been made to man before. He had been known in former ages in his character of God Almighty. He was about to show himself as Jehovah now. The mystery of this glorious appellation was to be unfolded in their experience as it had not been in that of their fathers. Abraham, Isaac and Jacob, were acquainted with this name indeed; but they had no such understanding of what it imported as their descendants would soon be made to possess.

This leads us to inquire more particularly into the nature of the knowledge here promised to Israel beyond that which was possessed by their fathers ; or what is meant by knowing God by his name Jehovah in distinction from simply knowing him as God Almighty. In regard to this, it may be remarked : 1. That Jehovah alone is in the strict and proper sense of the word the name of God. It is of it that God said to Moses Ex. 3 : 15, "This is my name forever ; and this is my memorial unto all generations." And to Isaiah 42 : 8, "I am Jehovah ; that is my name." "Thou, whose name alone is Jehovah," says the Psalmist, Ps. 83 : 18, "art the Most High over all the earth." As for our Redeemer, Jehovah of hosts is his name," Isa. 47 : 4. "The glorious and fearful name Jehovah thy God" Dt. 28 : 58. When God passed by before Moses and proclaimed his name, it was "Jehovah, Jehovah," whose attributes are then enumerated as the God merciful and gracious, long suffering and abundant in goodness and truth, Ex. 34 : 6. "Call ye" said Elijah to the idolatrous prophets, 1 Kings 18 : 24, "on the name of your Gods and I will call on the name of Jehovah." Other terms, applied to God, are not names strictly speaking, but titles and descriptive epithets. When he is called "Lord," this is simply his official designation as the Supreme Ruler of the universe. It is applied in its absolute and highest sense to him ; and yet the same word is used of men who are invested with authority over their fellows, as well as of him who is King of kings and Lord of lords. "God" (Elohim) belongs rightfully to him who is the only proper object of adoration and worship ; but this same term is likewise applied to the false deities of the heathen. The Most High, the Almighty, &c., are epithets borrowed from particular attributes, Jehovah alone is his name, peculiarly his own, belonging to him, not merely preeminently, but exclusively, and that not only as descriptive of some individual perfection but as designating his glorious person.

And here observe that the text, which we are discussing, does not in its original intent put in contrast two names of God, one "God Almighty," and another "Jehovah." It speaks of but one. In the common English version of this verse, the word "name" does indeed occur twice. But by turning to the passage it will be perceived that, the first time, it is in italics to indicate that it is not in the original, but has been supplied by the translators to the detriment, as we think, of the proper force of the language used. Omit what

has been thus needlessly introduced and the verse will read : I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name, Jehovah, was I not known to them." The patriarchs knew God in his attribute of omnipotence. They saw his eternal power and god-head mirrored in his works. They had experienced its energy in their own protection and deliverance. They knew him, in like manner, in other attributes which they had seen displayed. But by his name, denoting his whole person in all the wealth of his infinite perfections, they did not know him. There was more, infinitely more in Jehovah than they had ever understood or imagined. Something of this was now through the ministry of Moses to be disclosed to the people of God. He was to reveal himself in an effulgence of glory never before witnessed even by his chosen servants. By the mighty works which struck terror to Egypt and accomplished Israel's deliverance, by his faithful fulfilment of the promises made to their fathers, by his condescending grace and his dealings both in mercy and in judgment, by the extended revelation of his will and purposes, then first given to the world, Jehovah made himself better known than he was, or could have been before.

It is to be regretted that this personal name of God, appropriated by himself, and by which he has chosen to make himself known to men is so inadequately represented in our current version. So holy and reverend is it that Jewish superstition shrank from uttering it at all ; and from a very early period, dating back certainly more than a century before the time of Christ, the word "Lord" or "God" was regularly substituted for "Jehovah" in the oral reading of the Hebrew scriptures. The same was done in the old Greek and Latin versions. The translators of our English Bible adopted the practice of those who had preceded them ; although they sought to distinguish Jehovah wherever it occurs, by printing the equivalent "Lord" or "God" in capital letters. This difference in type, however, scarcely arrests the attention of the mass of readers. It is probable that few think of noticing whether Lord or God are in capitals or not. And thus the name Jehovah, though abounding on nearly every page of the Old Testament, has practically almost dropped out of sight.

2. It will lead us one step further in our investigation to remark, that Jehovah is not only the name of God but it is his revealed name. It is not read upon the objects of nature

wrought by his almighty hand. It is not traced on the hearts of mankind where the Creator impressed his image. It was directly communicated from Heaven by his own enlightening Spirit. It is written in his inspired word. It belongs to him specifically, therefore, as the God of a supernatural revelation. It is not among pagan nations, who know not God, that this name is found. God has no name amongst them. The most exalted inscription, to which they can attain, is that of the Athenian altar, "To the unknown God." Zeus, and Jupiter, and Brahma, are not names of God but names of devils. The beings, whom these names represent to their deluded worshippers, the conceptions which they suggest, have no correspondence with the true and infinitely perfect Lord of all, but are diabolical instead. Their qualities and characteristics are those of devils, and the service, paid to them, really terminates as the evil spirits by whom it is fostered and encouraged. It is only the chosen people of God who are custodians of his name, that people whom he favored with an immediate divine revelation. It is in Israel alone that he made himself known as Jehovah.

Names are compact embodiments of the conceptions which they convey. The name of a stranger, of whom we have never heard, has no meaning to us. It suggests no idea. It represents to us nothing that we can invest with personality. The name of a familiar friend on the contrary places him directly before our minds, just as we know him; and the more intimate our acquaintance, the more complete and accurate is the image suggested by his name.

In like manner the name Jehovah represents nothing that is found in the heathen consciousness. It is not the embodiment of any conceptions that ever entered a heathen's mind. This name is associated with the God of revelation. It denotes that conception which he has given of himself in his direct and supernatural communications to men. Jehovah is God, not as his character may be doubtfully inferred from the works of creation, nor as his image may be traced in faint and broken lines upon the human heart, but as he is made known in the Scriptures. It is God as Israel knew him, this people whom he formed for himself, amongst whom he recorded his name, whom he instructed in his ways, before whom he exhibited his perfections, and to whom he gave the knowledge of his will.

And hence this ineffable name, the peculiar treasure of that people amongst whom God had revealed himself, is not

a perfect synonym of any of those titles or epithets, which were in a sense the common property of Israel and Gentile nations. There is a speciality in the signification of Jehovah, which did not attach to God and God Almighty and the like, the use of which was not confined within the same select circle of a special revelation. And hence there is on the part of the sacred writers a delicate precision in the use of these divine appellations, and an intelligible reason which adapts one rather than another to a given connection. They are by no means employed indiscriminately, and at random. Nor is their interchange to be accounted for by the dead mechanical theory of the critics, who see in it only the unmeaning partialities of different writers, and partition the inspired writings on this fanciful basis.

Accordingly it is God, (Elohim,) displaying himself in nature, who in the beginning created the heaven and the earth, Gen. 1. It is Jehovah, supernaturally revealing himself, who placed man in Eden, covenanted with him there and promised that the seed of the woman should bruise the serpent's head, Gen. 2: 4, etc. It is God, ruling in providence who remembered Noah in the ark and bade him go forth from it, Gen. 8: 1, etc. It is Jehovah, the author of a supernatural scheme of grace, to whom Noah built an altar and offered sacrifices after his deliverance, 8: 20. Melchizedek was priest of the Most High God, 14: 18; but Abram in the same connection lifts his hand to Jehovah, v. 22. It was the ark of the covenant of *Jehovah* which the men of Israel brought into their camp in the days of Eli, 1 Sam. 4: 3—6. The Philistines captured the ark of God, 1 Sam. 4: 11, etc.; but *Jehovah* discomfited Dagar and compelled its return, 1 Sam. 5: 3, etc. And the remarkable fact that throughout their discussions, Job and his three friends almost uniformly speak of God rather than Jehovah, has by able students of the Scriptures been put in connection with another circumstance equally remarkable, that there is no allusion in all that they say to the Mosaic revelation or to any supernatural communication made to the chosen people; and this has been thought to indicate that their high argument was conducted from the stand-point of nature rather than that of revelation; as the basis, that is, of what can be concluded from the works and providence of God rather than of what can be known from his word.

However, this may be, Jehovah is the God of a historical revelation, a revelation not merely of didactic statements but

of teachings based upon and confirmed by illustrative facts, whose lessons are conveyed not by mere words which cannot of themselves communicate ideas for which there has been no antecedent preparation, but by striking exhibitions and embodiments of truth in actual living forms, to which verbal instructions are the commentary and from which they are the deduction. What barren words might not God Almighty be, if the world around us did not help us toward the conception by setting before our eyes what his omnipotence has wrought and what an empty name were Jehovah, if the great facts of his revelation did not disclose him to our view! The utterance of the name and any amount of verbal teaching respecting his glorious perfections do not so make him known, as his manifestation of himself in those deeds of grace and judgment, in which his ineffable nature shines for the resplendent.

And hence when a new stage in this process of self revelation had been reached, and measures hitherto without a parallel were to be instituted, opening up new views into the character and purposes of God, the conception to be attached to Jehovah would be so lifted above its previous elevation and so expanded from its antecedent dimensions, that it could scarcely be said to have been possessed before. So that the Most High could say to Moses, "I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty; but by my name, Jehovah," characterizing me as the God of revelation, "I was not known to them." Revelation was now entering upon a stadium, which left all that had preceded at such an immense distance, that it almost faded from sight. In comparison with the lofty height now to be attained, the standing of the patriarchs, elevated as it was in itself considered, sank almost to a level with the platform of nature. In the same sense our Lord said of the new radiance which had been given to divine truth by his own appearance in the flesh, "Blessed are your eyes for they see, and your ears for they hear. For, verily, I say unto you that many prophets and righteous men have desired to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them," Matt. 13: 16, 17. And again in the same tenor, "The least in the kingdom of heaven," in that dispensation of gospel day which he had introduced, was greater than John the Baptist, who as his forerunner was merely privileged to announce that this kingdom was at hand. While even he, inasmuch as he beheld the dawning

of this day of grace, was greater than all the prophets, who only waited for it without themselves seeing the breaking of the radiant morning, Matt. 11 : 11, Luke 7 : 28.

3. To what has been said, it remains to be added, that the name of God is not an arbitrary combination of sounds with no inherent signification, deriving all its force from the application which is made fit ; but it has a real meaning of its own. No words that enter into the living organism of speech are purely arbitrary. It may be difficult to uncover their latent signification in all cases, and with our slender criteria and limited knowledge to explain the mode of their formation and the grounds of the meaning attached to them. Nevertheless language is a rational product, and there is ever a link which binds the sound of words to their sense. This is often manifest ; at other times it is so obscure as to elude the most elaborate research. Still it always exists. Now if this be true of the names which men currently apply to things in general, how certainly must it be so of the name which God has assumed for himself. And we may be sure that this name will yield no ambiguous or doubtful sense, will teach no false or inaccurate lesson. The words of men often reflect the prejudices, misconceptions or perverted judgments of those who first employed them. A name selected by the infinite reason must be the true and faithful exponent of that to which it is applied.

The radical signification of words depends of course upon their derivation ; in proportion to the obscurity of the latter is the doubt or liability to error which overhangs the deduction of the former. In the present instance fortunately there can be no doubt, as we have an authoritative analysis of his name from the mouth of God himself. When Moses urgently asked the name of God, who appeared to him in the bush, that he might report it to the people, it was expounded to him as follows, Ex. 3 : 14, "*I am that I am ;*" "*I am* hath sent me unto you." God speaking in the first person declares himself by saying *I am*. Jehovah, as the name put into the mouths of the people to use in speaking of God, means *He is*.

In inquiring how this is an apt designation of God and what light it sheds upon the person and glorious nature of the Most High, it would be tedious and unprofitable to undertake a lengthened refutation of the erroneous interpretations which have been put upon it. It will be sufficient to remark that it does not mean, as some have inferred who

laid undue stress upon the form of the Hebrew verb and at the same time overlooked the constant sense of proper nouns derived from that form, "*He who will be*;" whether this be explained according to the unscriptural tenets of a modern pantheistic philosophy, He who is ever becoming, the self-developing God, unfolding himself in the life of the world, and in human history; or with a gratuitously assumed allusion to the primal promise of mercy, He who is to come, the expected Redeemer, a view which places the well-established identification of Jehovah with Jesus upon narrow and untenable grounds; or with a misplaced stress upon a preceding verse in the immediate connection, v. 12, where God says to Moses, "Certainly I will be with thee," He who will be with his people, their ever present Saviour and Deliverer.

The true meaning is "*He who is*." The Hebrew tense here used, however, like the English, although in form allotted to one definite division of time, is frequently in actual usage an aorist and embraces all time. It is hence paraphrased in the book of Revelation, He who is and who was and who is to come, 1:4, 8; 4:8. He, of whom it is characteristically affirmed that he is, must have existence in a sense peculiarly his own, existence in his own right, by and of himself, not holding it as a delegated trust, dependent ever on another's will and constantly upholding hand, but self-existent, independent and eternal, the source and the supporter of all other existence. And all this is to be conceived or understood not only in a physical sense, nor as a metaphysical and abstract conception, but it has a moral aspect likewise. "The Being" by way of eminence must be opposed not merely to false gods as non-existent vanities, but also all evil and falsehood, which are from their very nature negative and unreal, the converse of truth and holiness which necessarily find their ultimate standard in Him, since they are simply conformity to that which is and of right ought to be. It has too a practical side. For the source of all existence has of course unlimited resources and is an unfailing object of trust and confidence, while all hostility and opposition are futile. The idea of obstruction and resistance is absurd and hopeless, where all the strength of opposers and even their very existence rests upon his sovereign will, "I am Jehovah and there is none else; I form the light and create darkness; I make peace and create evil. * * * Woe unto him that striveth with his Maker!" Isa. 45:6, 7, 9. "Behold I have created the smith that bloweth the coals in the fire,

and that bringeth forth an instrument for his work ; and I have created the waster to destroy. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn," Is. 54: 16, 17.

It was this especially that Israel groaning beneath the bondage of Egypt needed to be assured of the absolute and inexhaustible resources of the God whom they worshipped, and that he was a sure defence against the might of their oppressors. The self-existence of God revealed the nothingness and weakness of his and their foes in a clearer light than even his omnipotence. On the eve, therefore, of new lessons and a new experience upon this point, which was to out do any that had been afforded to their fathers, the Lord might well say, "I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty, but by my name, Jehovah, was I not known to them."

This name is, however, divinely expounded to mean not barely *I am*, but *I am that I am*. It is designed to suggest in a condensed form all that this fuller phrase denotes ; which may be summed up in three particulars.

(1.) It denotes, that he is self-consistent. He is what he is, never unlike himself, without variableness or the shadow of turning, the same yesterday, to-day and forever, in no case deviating from the purposes he has formed, or swerving from the pledges he has given, hence the faithful, covenant-keeping God, whose promises are yea and amen. His fidelity to his engagements, the patriarchs had had no such opportunity to experience, as was now to be afforded to their descendants. They saw the promises afar off and were persuaded of them and embraced them, knowing that he was almighty to execute all that he had engaged to do ; and yet they all died in faith, not having themselves received the promises. The Lord had appeared unto them as God Almighty, but by his name, Jehovah, he was not known to them.

(2.) "I am that I am," again suggests his inscrutable nature. I am what human language is unable to describe, and what the mind of man is unable to comprehend. No form of speech that can be devised, can adequately convey it. The only expression, that can be used regarding the ineffable nature of this infinitely exalted Being, which at all approaches the reality, is "He is what he is." "Why askest

thou after my name" said the representative of the Godhead to the wondering Manoah, "seeing it is secret?" Judges 13: 18. It was not that he wished to hide from him who he really was, but it could not be disclosed. It was above the reach of the human understanding. "His name" says the prophet Is. 9: 6, "shall be called Wonderful." And the New Testament seer, who beheld him in rapt vision in his glory and his triumph describes him as having a name written, that no man knew but he himself, Rev. 19: 12. The name of God embodies the unapproachable mystery of his nature. None can read it unless he is able to fathom its awful depths and scale its unmeasured heights. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? Job. 11: 8. He had appeared as God Almighty; but by his name, Jehovah, he was not known. Now, however, in his condescending grace and mercy the mystery of this glorious name was to be unfolded to Israel to a greater extent than it had ever been in the previous history of man.

(3.) Once more, this is the essential name of God. It describes him in his being. He is what he is; and this involves all the divine perfections. The wealth of meaning in this sacred name is only bounded by the riches of the Godhead. All that he has ever discovered of himself in the past, or that he discloses in the present, or shall yet make known in the future, together with that profound abyss of being that shall still remain behind, forever impenetrable to the gaze of creatures, is wrapped up in the name Jehovah, "He who is, and was and is to come." The appreciable value of this glorious name rises with every fresh insight that is granted into his adorable nature. The name is in itself exhaustless, and as immutable as the Being whom it describes. But to our limited intelligence, it expresses the sum of the divine revelations and the total of our comprehension of the divine nature. "He is that He is" has consequently both an absolute and a relative signification. In its absolute meaning, He is unchangeably all that he truly is. But to us and relatively to our finite understandings, He is all that we have ascertained that he is, all that we know him to be. The most exalted of created intellects can really know but little of what this name actually involves. What they do apprehend of it, is lost beside the magnitude of that which is undiscovered and unknown. In all the ravishing meaning that they have found in it, they have caught but a faint and inarticulate whis-

per (Job 26 : 14;) they have attained but to feeble and transient glimpses of its real glory. It is still true of those who have learned most and have studied the most profoundly, and have had the fullest opportunities of becoming acquainted with the divine majesty, it is true even of the most exalted of the heavenly host and of those who stand nearest the eternal throne, that in the full meaning of his name, Jehovah, God is not known to them.

And yet what an understanding they have of that adorable name ! How low and feeble the conceptions, which mortals entertain of this dread Being compared with theirs ! What we mean when we say Jehovah, is so small a part of what they have discovered in him, that it is only just to affirm, if their exalted apprehensions of God are made the standard, that whatever we may have learned of particular attributes of the Most High, and however he may have appeared to us as God Almighty, by his name Jehovah, he is not known to us.

And thus every advance in divine knowledge casts what was previously possessed into the shade. Jehovah to the comprehension and experience of Moses, was so advanced by the marvellous revelations made to him beyond the meaning of this name to Abraham, that God himself says, it was not known to the latter as it was exhibited to the former.

The name of God as uttered by men, or understood by them, is God himself, as revealed. If he had not made himself known, he could have no name in its proper sense. No word applied to him would convey any intelligible idea. And hence the prophet Jeremiah speaks, 32 : 20, of God as setting signs and wonders in the land of Egypt, and unto this day, both in Israel and among other men, and thus making himself a name. His name expresses to the human consciousness and understanding all that he has shown himself to be. Hence such constant mention is made in scripture of the name of God as the object of our reverence, love and worship. It is not God abstractly, as he is in himself, but his name, God as revealed and made known to us that we are called upon to adore. Thus the Psalmist and others : Praise the name of the Lord, bless his holy name, glorify his name, fear his name, love his name, call upon his name, sing unto his name. And our blessed Lord taught us to pray, Hallowed be thy name. We cannot serve an unknown God. We pay him acceptable worship only as we offer it to his name, to a God whom we know, and whose adorable perfec-

tions rightly understood form the basis of our homage. The mysterious dread and terror awakened by we know not what, is not the homage that he requires, or that he will accept. The service that he seeks is an intelligent service, offered with the heart, and with the understanding, to a Being whose attributes are known, admired and loved.

The patriarchs had been all their lives familiar with the name Jehovah. They had made use of it in their addresses to God, and they had heard it in the communications which they received from him. They doubtless supposed that they in a good degree understood its meaning, and yet it is explicitly declared that this name was unknown to them. This shows that the frequent utterance of the name of God may consist with ignorance of its real import. The sound may be repeated, although the conception belonging to it has never been awakened in the soul. And it must be added that no didactic statement of his attributes, no formulas of religious belief, however accurate and elaborately drawn up, can give a true knowledge of God, any more than the utmost extent of human teaching can give to the blind the idea of colors, or to the deaf a notion of sounds. Nothing but the experience of the reality can give birth to the conception. There must be a self-revelation of God to the soul, an inward manifestation of his glory, or he cannot be known. They who confess him in creation, and recognize in all his works the traces of his greatness and his might, and yet refuse to see his glory in his revealed word, and they who even in his word cleave to the letter, but fail to penetrate to the life-giving spirit, who give their minds to the study of its scientific theology but do not appropriate in their hearts its practical religion, who can discourse learnedly of his being and attributes, but have not acquainted themselves with him in the way of secret devotion, and learned to walk humbly with him in the way of penitence and faith, and holy living, may apprehend him as God Almighty, but by his name Jehovah he is not known to them.

They who truly know the name Jehovah, know him as the God who was, and is, and is to come. Not only as the God who was, who disclosed himself to them by a past experience, to which they now look backward, while destitute of any present living intercourse with him, but also, as the God who is the abiding source of spiritual strength, the object of their confidence and love, and strong desire, in whom they live and move and have their being, their all in all. And still

further, as the God who is to come, of whom fuller and grander discoveries are yet to be looked for, than any hitherto made, who shall outdo in the ravishing experience he will afford of his grace the loftiest anticipations, and most fervid imaginations; and who has left his promise, to which we cling with eager though trembling expectation, Surely I come quickly, Rev. 22 : 20. And while we listen with joyful hope to this blessed word of grace and salvation, let us heed the solemn warning coupled with it, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Rev. 16 : 15.

"Surely I come quickly:" and when that word of the faithful Promiser is fulfilled, one tense shall be stricken from the name of God. "He that is to come" shall be absorbed, when that pledge has been redeemed, and all that shall then remain will be as the corrected text of Rev. 11 : 17; 16 : 5 has it, "Lord God Almighty, which art and wast." The past memory of his grace, and the present experience of his glory, are all that are left; and these exhaust whatever is possible or conceivable. Nothing higher or more glorious is or can be looked for, desired, or even imagined, than just an eternity of that which is already known and enjoyed. And still the unchanging formula of his great name, occupying the studies of eternity, and baffling while it delights and expands the ransomed soul, ever ravished afresh with its beauties and its glories, shall be *Jehovah—I am—I am that I am*.

When God was for the first time about to commission a man to be his ambassador to men, he deemed the occasion worthy of a special manifestation of his presence. He appeared in a flame of fire in a bush to Moses, as he fed the flocks of his father-in-law, and said to him, Go tell the children of Israel, I have seen their affliction and I am come down to deliver them. It was a new thing in the history of the world. No mortal had ever been honored with such an embassy before. Previously to this God had delivered his communications to men himself, and had wrought his mighty works of grace or judgment by his own visible hand and apart from any human instrumentality. God had himself appeared to Abraham, Isaac and Jacob and this in the capacity of God Almighty. But now when he designed to make known his name, Jehovah, as he had never dared before, he chose a feeble child of the dust to be the bearer of that ineffable name. He sent a poor worm to speak in his name

and act in his name, to display the perfections of the God-head as God appearing in his own person had never yet displayed them. It is no wonder that the son of Pharaoh's daughter shrank from a task so awful in its sacredness and for which not only a human but an angelic capacity might well be esteemed inadequate.

The scene at the burning bush opened a new period in the administration of God's scheme of grace, and is itself the type of this entire period. It finds its counterpart every time that a minister of Jesus is commissioned to preach salvation to his fellow men. He is not a man who goes forth self-impelled to engage in an errand of philanthropy or of devotion. He is not simply a man chosen by a congregation to be their instructor and spiritual guide; nor a man whose fitness to preach has been tested and approved by the proper ecclesiastical tribunal and who has received its sanction and is invested with the authority which it has conferred. He is called and commissioned directly by God himself. He is an ambassador of God to men. He who spake from the midst of the bush, has spoken to him and said: Go tell perishing men that I have seen their affliction and I am come down to deliver them. And when overwhelmed at the thought of his own insufficiency and nothingness, he has not dared to think of engaging in a work involving such momentous responsibilities, he has heard the same voice again, and he could not disobey it, Go and I will be with thee; I will be with thy mouth and teach thee what thou shalt say.

And the high function of the preacher is to make known the name of God as it is not known through any other instrumentality. In his works of creation, in his works of providence, God appears as God Almighty, but this knowledge cannot sanctify nor save. It is by the foolishness of preaching that men are brought to the true and saving knowledge of God, that the mystery of his glorious name is unfolded to them, that they are taught to know Him who was and who is and who is to come. The God who was, in all the past disclosures that he has made of himself, from that first word of power in which he said, Let there be light, to the culmination of all revelation, God manifest in the flesh, Jehovah-Jesus, our Lord and our God. The God who is, disclosing himself to men by the inward manifestation of his grace, his quickening and enlightening power, the saving efficacy of his truth, his indwelling and transforming Spirit.

And the God who is to come, who shall presently appear bringing in a complete salvation and the future glory.

And thus the gospel is urging its way to certain triumph, spoken in weakness but itself the mighty power of God; borne in earthen vessels whose frailty and insufficiency are only too conspicuous, and yet this only serving to render more signal and illustrious the divine efficiency which attends it. Thus the work proceeds to its full accomplishment, ending only when the voice of the outward human preacher shall be replaced by the residence of the divine instructor in every human heart; when the vision of prophecy shall be realized. "And they shall teach no more every man his neighbor and every man his brother, saying, Know the *Lord*; for they shall all know me, from the least of them unto the greatest of them, saith the *Lord*; for I will forgive their iniquity and I will remember their sin no more."

ARTICLE VII.

PENNSYLVANIA COLLEGE.*

Pennsylvania College, although chartered by the State, was planted by the Church, and has been dependent upon it mainly for patronage and support. Its foundations were laid in prayer and faith. The principles, upon which it was established, were *Christo et Ecclesiæ*. The founders were animated by the spirit of Christ and the welfare of the Church. The solicitude of Christian men, the cordial sympathy of the ministry, constituted the essential element in its early history. A kind Providence watched over its *incunabula*. Christian devotion guarded its progress and has blessed its subsequent efforts.

The enterprise had its immediate origin in the wants of our Lutheran population. A Theological Seminary, under the auspices of the General Synod of the Evangelical Lutheran Church, having commenced operations at Gettysburg in the year 1826, it was soon discovered that another Institu-

*Some of the facts, contained in the present article, appeared in the *Evangelical Review*, Vol. II, p. 539.

tion was necessary, in which those, designed for the Gospel ministry, might receive the proper preparatory culture. The following year, therefore, a classical school was organized under the direction of David Jacobs, a graduate of Jefferson College; and in 1829, a scientific department was connected with it under the care of his brother, also a graduate of Jefferson College, the present Professor of Natural Science and Mathematics in the College. The plan of operations having now been enlarged, the Institution received the name of the *Gettysburg Gymnasium*. In consequence of the death of Rev. D. Jacobs whose qualifications seemed so admirably fitted for the position, in November 1830 its classical department became vacant except by temporary supplies, until April 1831 when Rev. H. L. Baugher, a graduate of Dickinson College, was appointed to take charge of the department.

As the number of students had greatly increased, and the prospects for more extended usefulness were presented, it was deemed expedient by the Board of Patrons to place the Institution on a more permanent basis by enlarging its operations and giving it a Collegiate form. Application was, therefore, made to the Legislature of Pennsylvania for an act of incorporation, which was secured in April 1832. The object, proposed in the Charter, is "the education of the youth in the learned languages, the arts, sciences and useful literature," and the reasons, assigned in the application, are that "the Institution is resorted to by a large number of young men from different portions of the State and elsewhere, and promises to exert a salutary influence in advancing the cause of liberal education, particularly among the German portion of our fellow-citizens." The provisions of the Charter are similar to those of other literary Institutions, except that in addition to the customary professorships in other Colleges, "there shall be a German Professorship, the incumbent of which, in connexion with such other duties as may be assigned him by the Board, is required to give instruction in the German."

The Charter was accepted by the Patrons, and on the 4th of July 1832, the Institution was regularly organized with the title of Pennsylvania College, the Hon. Calvin Blythe delivering on the occasion an appropriate Address, in which he confidently predicted "that, under the direction of men of approved learning and ability, it would receive, as it would assuredly deserve, the public patronage, and prove a valuable

auxiliary in the great cause of education." On the same day, the Patrons of the College assembled and selected the following

Board of Trustees.

Hon. Calvin Blythe, *President*; J. G. Morris, D. D., *Secretary*; J. B. McPherson, *Treasurer*; Hon. A. Thompson, LL. D., J. G. Schmucker, D. D., D. F. Schreffer, D. D., J. C. Baker, D. D., B. Kurtz, D. D., S. S. Schmucker, D. D., E. L. Hazelius, D. D., C. P. Krauth, D. D., Hon. D. Sheffer, Rev. C. F. Heyer, Rev. A. Reck, R. G. Harper, Esq., Hon. T. C. Miller, J. F. Macfarlane, Esq., Rev. J. Ruthrauff, Rev. J. Medtard, Rev. Emanuel Keller, A. H. Lochman, D. D.

In the evening, the Board of Trustees met and organized the following

Faculty.

S. S. Schmucker, D. D., *Professor of Intellectual Philosophy and Moral Science*; E. L. Hazelius, D. D., *Professor of the Latin Language and Literature*; H. L. Baugher, A. M., *Professor of the Greek Language and Belles Lettres*; M. Jacobs, A. M., *Professor of Mathematics and Natural Science*; J. H. Marsden, A. M., *Professor of Mineralogy and Botany*.

Whilst we record the early history of the College, we recognize with profound and grateful interest the efforts of those who, from the very beginning toiled for its advancement and with steady perseverance, great personal sacrifice and a generous, noble spirit, labored through difficulties, embarrassments and discouragements to rear the infant enterprise. The founders of the College were men of wisdom, of enlarged, comprehensive views, who in the right spirit endeavored to lay a broad foundation on which to build a superstructure for ages to come, firmly placing the requirements for admission and the *curriculum* of study on the same level with the oldest Institutions in the land, and wisely giving the proper direction to the religious character of the College, so that the highest interests, intellectual and moral, of the young men committed to its care, might be promoted.

In the fall of 1833, in consequence of their duties in the Theological Seminary, Professors Schmucker and Hazelius, who had consented to aid in the instruction, only until other-

appointments could be made, resigned their position, the Institution now being able to dispense with their services which had been kindly and gratuitously rendered. The Rev. C. P. Krauth, of Philadelphia, was, at the same time, called to the Professorship of Intellectual and Moral Science. The following spring, he was elected to the Presidency of the College, and at the commencement of the winter term, in the presence of a large audience, including the members of the Presbyterian Synod of Philadelphia, then in session at Gettysburg, who adjourned to attend the services, was inducted into office, delivering on the occasion an interesting Address on the subject of Education. The sentiments of the Inaugural so fully reflect the sentiments of those associated, at the time, with the instruction of the Institution, and indicate the spirit by which the friends of the College were influenced, that we give a few extracts from the Address: "We may rejoice," says the Doctor, "that measures have been taken, that they have been conducted with the most encouraging results, and that the prospect is becoming more and more bright to find in this Borough literary institutions, designed to contribute their quota to the general mass of education, and to invite a large and respectable portion of the population of our Commonwealth, the Germans, to emulate the literary spirit of their Fatherland, and to submit the minds of their sons to that training which has never been lost upon German intellect, but has produced a galaxy of learned men in every department of literature, who may be regarded as the admiration of the world.

Pennsylvania College! established with these views may it be her destiny to lead many sons of Germans, and many too who acknowledge another ancestry, to knowledge, virtue and happiness! May her sons adorn the Republic, shine among its luminaries, extend the bounds of science, uphold the liberties of our race, and swell the streams of bliss that meander through our earth. Should such be her career the aspirations of her friends will be answered and their departure to another world will be with joy. We feel how much depends on ourselves, on the Faculty of Pennsylvania College. It is certain much has been entrusted to us, and highly have we been honored. Responsibility rests on us. Ours is an arduous task, but success is worth much. It is a noble work to be employed in, and as we see ignorance receding before the rays of instruction, and moral loveliness unfolding itself under the purifying influences of a Saviour's precepts, it is

the reward which, whilst it makes the heart swell with joy, will render it thankful that it is honored with an employment so conducive to the best interests of our race. We will labor then in this service, we will devote to it our best energies, and may the blessing of Him, without whom nothing is strong, nothing holy, rest upon us and our Institution, and may his approbation be rendered in the final plaudit 'Well done, good and faithful servants!'

During the same year the corps of instructors was completed by the appointment of W. M. Reynolds, a graduate of Jefferson College, who had been, for some time, officiating as Principal of the Preparatory Department, to the Chair of Latin Language and Literature. Professor Reynolds, for many years, however, continued to devote the greater part of his time to the Preparatory Department. For the want of adequate force, all the Professors were compelled to do double duty. The students seemed to enjoy advantages equal to those trained at similar schools, and the earlier graduates have not suffered in comparison with young men, educated at other Colleges, but it is owing to the fact, that those who had charge of the Institution performed more than the ordinary amount of labor, and devoted themselves to the work with a zeal, an enthusiasm and a patience, not often surpassed.

During the winter of 1833-4, through the disinterested and untiring efforts of Hon. Thaddeus Stevens, the enlightened patron of education and the warm friend of the College, at the time a member of the Legislature from Adams County, an appropriation of eighteen thousand dollars was secured from the Commonwealth.* All gloomy forebodings and fears in reference to the success of the Institution were now dispelled. It was a day of great rejoicing, when the intelligence reached Gettysburg, that Governor Wolf, who from the first manifested a deep interest in the Institution and recommended, in his annual message to the Legislature, the German interests in the State, had signed the bill. The students celebrated the joyful event with illuminations and music, and all felt that a new era had commenced. This appropriation enabled the Trustees to procure the purchase of the site

* The Trustees are required, in view of the gift, to furnish gratuitous instruction to fifteen young men annually (if that number apply from the Commonwealth,) in the elementary branches of an English education in such a manner as the Trustees shall deem best calculated to qualify them for teachers of Common Schools.

and the erection of an edifice, more suitable than the old Academy for the the enlarged operations of the School. In the year 1836 the building was begun, and, in the autumn of 1837, it was sufficiently advanced to admit of its occupancy in part by the students.

In consequence of the increased prosperity of the Institution and the annual appropriation of one thousand dollars, for several years granted by the State to this, as well as to the other Colleges of the Commonwealth,* the Trustees determined to extend the facilities for the acquisition of knowledge by the appointment of additional instructors. Accordingly at the meeting of the Board, in the autumn of 1838, Rev. H. I. Schmidt, of Boston, was elected Professor of German Language and Literature, History and French. In 1843, Dr. Schmidt having received a call from the North, this Professorship became vacant; M. L. Stoever, an Alumnus of the College, who had, for some time before, been at the head of the Preparatory Department, was appointed Professor of History, and instruction in German was, as previously, again given by one of the other Professors, until the winter term of 1844, when Rev. C. A. Hay, also an Alumnus of the Institution, entered upon the duties of that department. In the spring of 1845, the number of instructors was still further increased by the appointment of Herman Haupt, a graduate of West Point, as Adjunct Professor of Mathematics, and Rev. W. H. Harrison, an Alumnus of the College, as Assistant Professor of Ancient Languages. Professor Harrison, part of whose time was devoted to the interests of the Parent Education Society, resigned his position during the year to engage in the pastoral work; Professors Hay and Haupt withdrew from the Institution in the fall of 1847, the former that his time might be entirely given to the Theological Seminary, the latter to accept an appointment in another direction. As the funds of the Institution did not justify the Trustees in making other appointments, the duties to which these gentlemen had attended, were then, as formerly, distributed among the other Professors.

No other changes occurred in the Faculty until 1850, when Dr. Reynolds resigned, to accept the Presidency of the University at Columbus, Ohio, and the department of Latin Language and Literature was assigned by the Board to

* The law passed in 1838, granting this appropriation to the various Colleges of the land, was repealed in 1843, the ground alleged was the pecuniary embarrassments of the State.

Professor Stoever. The Presidency during the same year, also, became vacant by the election of Dr. Krauth, who for seventeen years had faithfully filled the office, to the Chair of Biblical Theology and Ecclesiastical History in the Theological Seminary of the General Synod. Dr. Baugher, who had been a Professor in the College from its organization, was chosen as his successor, and F. A. Muhlenberg, Jr., a graduate of Jefferson College, was elected to the vacant Professorship of the Greek Language and Literature.

The "Franklin Professorship" was founded the same year, with the funds received, as the Lutheran interest of Franklin College, Lancaster, chartered by an act of the Legislature in 1787, with special reference to the wants of the German population. This Institution was designed for "the citizens of the Commonwealth, of German birth or extraction and for others, not thus descended, that they might be carefully instructed in the principles of the Christian religion, the English, German and Classical Languages, science and literature, to qualify them for taking an intelligent and active part in the management of the affairs of this State, or of the General Government, or of being useful to the learned professions, or the mechanic arts." By a provision of the Charter, the Board of Trustees was to consist of not less than forty-five, of whom fifteen were to be forever selected from the members of the Lutheran Church, fifteen from the Reformed, or Calvinistic Church, and the remaining fifteen from any other denominations of Christians. With the consent of all the parties interested, an act of the Legislature was secured in 1850, by which one-third of the funds, (upwards of seventeen thousand dollars,) were transferred to Pennsylvania College for the permanent endowment of the "Franklin Professorship," the first incumbent of which was to be Professor of Ancient Languages, and appointed by the existing Lutheran members of the Franklin Board; the right of nominating the subsequent incumbents was invested in the Synod of Pennsylvania. By the same act the Lutheran Trustees of Franklin College were to be united with the Trustees of Pennsylvania College. The names are F. A. Muhlenberg, M. D., J. C. Baker, D. D., Rev. William Baetes, J. G. Schmucker, D. D., S. S. Schmucker, D. D., A. H. Lochman, D. D., C. R. Demme, D. D., Rev. B. Keller, H. H. Muhlenberg, M. D., John F. Long, Christopher Hager, George Musser, G. Mayer, Adam Keller, and Geo. Krog. Several of these gentlemen were, at the time, also Trustees of Pennsylvania College and others had served, at

previous periods, in this capacity. Professor Muhlenberg who had been for twelve years connected with Franklin College as an instructor was transferred to this Professorship.

In 1851 the Synod of Pennsylvania determined to endow a Professorship of the German Language and Literature, with the mutual understanding that the Synod should always have the power of nominating the incumbent. The resolution was subsequently modified, so that the Professor might, also impart theological instruction in the German language in the Seminary. Through the indefatigable and successful services of Rev. Benjamin Keller the requisite funds were collected, and the Rev. Charles F. Schaeffer, D. D., a graduate of the University of Pennsylvania, was in 1855 unanimously selected for the Professorship. Dr. Schaeffer continued to occupy the position until the fall term of 1864, when he resigned to accept a call in the recently established Theological Seminary in Philadelphia. No regular successor has yet been appointed, but instruction is at present imparted by a Tutor in German.

The endowment of these two Professorships was very important to the interests of the College. The relief too came very opportunely, at a time when funds were much needed to meet the necessary expenses of the Institution. Of late years there had been a considerable reduction in the number of students in consequence of the multiplication of Colleges and Preparatory Schools in all parts of the Church.

In addition to the two Professorships mentioned, the College has funds invested to the amount of \$17,000, secured principally by the sale of scholarships, which have rendered more than an equivalent in the gratuitous instruction furnished. There are also the College buildings and grounds, fixtures, the Libraries (15,000 volumes,) and the chemical and philosophical apparatus. There is also a Library fund of one thousand dollars, obtained mainly from the Alumni of the Institution in subscriptions of ten dollars each, the interest of which is expended in books.

Efforts are now making with the most decided prospects of complete success for the permanent endowment of the College, so that it may be placed beyond the fluctuations, to which our literary Institutions are subject; that its facilities for doing good may be extended and the means of education furnished at comparatively little expense to young men with the ministry in view, and to the great mass of the community. At the suggestion of several devoted friends of the College, seconded

by the Board of Trustees and Alumni, a Convention was held at Harrisburg on the 18th of October 1864, for the purpose of maturing a plan, and inaugurating a vigorous and united effort to secure the desired object. The movement was a most auspicious one. The Convention was largely attended and the greatest enthusiasm prevailed. All seemed to feel that the occasion marked a new era in the history of the Institution. A resolution was unanimously adopted with a rising vote "that the sum of one hundred thousand dollars be raised, as speedily as possible, for the more perfect endowment of Pennsylvania College." The following princely subscriptions were at once given: Rev. J. E. Graeff, \$20,000; A. F. Ockershausen and G. P. Ockershausen, \$20,000; Rev. V. L. Conrad, \$10,000; Rev. F. Benedict \$5,000; C. A. Morris \$5,000; Martin Buehler \$1,000; F. W. Conrad, D. D. \$1,000; Rev. W. M. Baum \$500; Dr. H. H. Muhlenberg \$500; and an Executive Committee, consisting of F. W. Conrad, D. D., C. A. Hay, D. D., A. C. Wedekind, J. E. Graeff, and V. L. Conrad, was appointed to continue the prosecution of the effort, and complete the amount with the least delay.*

The annexed table shows the average number of students in attendance at the Institution during the last twenty-seven years, since the first Catalogue was published, in 1837.

Year.	No. of Students.	Year.	No. of Students.	Year.	No. of Students.
1837.....	104	1846.....	193	1855.....	170
1838.....	123	1847.....	176	1856.....	164
1839.....	141	1848.....	144	1857.....	151
1840.....	158	1849.....	133	1858.....	134
1841.....	189	1850.....	142	1859.....	169
1842.....	175	1851.....	153	1860.....	151
1843.....	130	1852.....	164	1861.....	166
1844.....	142	1853.....	162	1862.....	131
1845.....	148	1854.....	163	1863.....	123

Vacancies in the Board of Trustees have been filled, at different times, by the election of the following individuals: W. G. Ernst, D. D., Rev. D. Gotwald, T. Stevens, LL. D., D. Gilbert, M. D., T. J. Cooper, J. Oswald, D. D., Rev. B. Keller, Rev. J. N. Hoffman, C. F. Schæffer, D. D., S. Fahnestock, S. H. Buehler, Hon. F. Smith, D. Horner, M. D., J. Few Smith, D. D., Hon. M. M'Clean, Isaac Baugher, C. W. Schæffer, D. D., C. A. Morris, F. W. Conrad, D. D., D.

*Since the adjournment of the Convention several large sums have been added to the subscription, and the Executive Committee are actively engaged in the prosecution of the duties assigned them.

H. Swope, L. Eichelberger, D. D., Rev. F. Ruthrauff, T. Stork, D. D., C. A. Hay, D. D., C. Porterfield Krauth, D. D., D. A. Buehler, H. S. Huber, M. D., W. M. Reynolds, D. D., A. D. Buehler, J. R. Drege, J. A. Brown, D. D., Hon. W. Dock, G. Diehl, D. D., M. Buehler, F. R. Anspach, D. D., Rev. S. Sentman, Rev. G. F. Krotel, Rev. A. C. Wedekind, Rev. F. Benedict, G. Shryock, Hon. S. Cameron, Rev. J. Heck, Herman Haupt, W. A. Passavant, D. D., Rev. E. W. Hutter, Hon. E. M'Pherson, Rev. W. M. Baum, J. F. Fahnestock, J. Loats, Rev. B. Sadtler, Rev. J. G. Butler, D. Eppley and Rev. J. E. Graeff.

Pennsylvania College has now been chartered thirty-two years, and notwithstanding the difficulties and hindrances which it has encountered, its progress has been such as to gratify the most sanguine expectations of its friends. Other Colleges may have surpassed it in the number of their students and in the value of their endowments, but for careful culture and sound scholarship, there is no College so young, which has accomplished so much. It does occupy an honorable position among the literary Institutions of the land, and enjoys the confidence and favor of an intelligent community. It has imparted a powerful influence to the cause of education among the American Germans and proved a great blessing to the Church, under whose auspices and for whose special benefit it was established. It has given spiritual tone and intellectual character to the Church, and placed it on an equality with the most distinguished denominations of the land. The large majority of influential positions among us, where the English language is required, are filled by those who were educated at this Institution. It has exerted an influence for good in other directions. Although its existence has been comparatively brief, more than three thousand young men have enjoyed, in part or in full, the advantages of its instruction, who are distributed through the country, occupying positions of honor and usefulness, and faithfully and successfully discharging the responsible duties of Society. In almost every State of the Union, and even in distant climes, its representatives are to be found, making an impression upon the community, controlling public sentiment and advancing the cause of truth. If the College were summoned to give an account of her stewardship, she might, without any improper exultation or triumph, unroll the catalogue of her sons, who here laid the basis of their subsequent career in life, and have not shown themselves unworthy of their literary parent.

She could point to all the professions, which from this source have received accessions of strength, usefulness and renown, to names, honored in letters, to men of learning and culture, of great ability and high accomplishments, to those who have rendered distinguished service in every department, to the cause of popular education, of science, literature and religion, to those whose influence is felt in every community in which they are found, in every sphere in which they have been called to act, awakening confidence and stimulating others to noble efforts and higher aims in life. She could refer to the many, now engaged in the active duties of life, who were here first led to consecrate themselves to the Saviour, to bring their affections, their talents, their hearts, their all, as an offering to the Lamb, to use their influence to rescue souls from ruin, to people new mansions in heaven, to awaken new notes in praise of the Redeemer; she could point to those who minister at the altar, to the missionary of the cross, the efficient successful Pastor, to those who have become eminent in their Master's service, the expounders and defenders of the faith, whose learned acquisitions, fearless eloquence, faithful devotion, steadfastness to doctrine, and earnestness of life, have secured the praise of all the churches. Few Colleges, in proportion to the number educated, have sent forth so many ministers of the Gospel, so many watchmen in the vineyard of the Lord, who are laboring to extend the boundaries of the Church and to advance the interests of Christ's kingdom. She has already contributed to impart an impulse, which may yet move millions of hearts to God. And this was the primary object of the founders of the College. They desired to bring cultivated intellect into the service of the Church. Their earnest hopes and prayerful wishes were, that the youth, here gathered, might be made savingly acquainted with the Redeemer, that they might, in the morning of life, gird on the whole armor of God and consecrate their powers, their energies, their youthful hearts to the service of their Maker; that the mind, here educated, might be sanctified, catch its inspirations from the Word of God, and be guided by its life-giving precepts; that the benign influences of religion might be infused into the science and literature, communicated within its Halls; that the Institution might prove a nursery of true piety, as well as of sound learning, that from this fountain streams might flow to make glad the city of our God; that here men might be thoroughly and efficiently qualified to

go forth, as heralds of the cross, to proclaim the glad tidings of redemption to a perishing world. Many have entered the Institution without a knowledge of God, who, under the influence of those sacred truths which we value so highly, have obtained the "pearl of great price" and returned to tell those interested in their welfare, that they had found a hope of salvation through the mercy of Christ.

In order to ascertain more fully, how far the wishes of its pious founders have been attained, and what proportion of the young men, trained in the College, have devoted their energies to the service of the Church in the ministry of reconciliation, we will examine the graduating classes without any reference to the many who pursued only a partial course in the Institution, but who are laboring with fidelity in the great work, to which they have dedicated themselves. The first class was graduated in 1834. The whole number of classes is thirty-one. The largest number in one class is twenty-one; the smallest, three; the annual average, twelve. The number of young men graduated is three hundred and sixty-nine. In the enumeration we give the number of those who either have entered the respective professions, or are in a course of preparation for them.

Year	Graduates.	Ministers.	Lawyers.	Physicians.	Miscellaneous
1834.....	3.....	1.....	2.....	—.....	—.....
1835.....	8.....	4.....	2.....	—.....	2.....
1837.....	4.....	2.....	2.....	—.....	—.....
1838.....	6.....	3.....	1.....	—.....	2.....
1839.....	14.....	12.....	—.....	1.....	1.....
1840.....	6.....	3.....	1.....	1.....	1.....
1841.....	11.....	10.....	1.....	—.....	—.....
1842.....	13.....	12.....	1.....	—.....	—.....
1843.....	11.....	7.....	2.....	2.....	—.....
1844.....	12.....	7.....	3.....	—.....	2.....
1845.....	4.....	1.....	2.....	1.....	—.....
1846.....	14.....	6.....	3.....	3.....	2.....
1847.....	17.....	11.....	1.....	3.....	2.....
1848.....	13.....	7.....	6.....	—.....	—.....
1849.....	10.....	5.....	2.....	1.....	2.....
1850.....	18.....	11.....	2.....	1.....	4.....
1851.....	14.....	8.....	3.....	2.....	1.....
1852.....	7.....	4.....	1.....	2.....	—.....
1853.....	14.....	7.....	4.....	—.....	3.....
1854.....	12.....	8.....	—.....	—.....	4.....
1855.....	10.....	6.....	—.....	2.....	2.....
1856.....	21.....	11.....	6.....	1.....	3.....
1857.....	16.....	12.....	—.....	—.....	4.....
1858.....	11.....	8.....	1.....	—.....	2.....
1859.....	14.....	9.....	2.....	—.....	3.....

1860.....	19.....	14.....	5.....	—.....	—
1861.....	21.....	14.....	5.....	1.....	1
1862.....	18.....	9.....	5.....	4.....	—
1863.....	16.....	8.....	3.....	2.....	3
1864.....	12.....	6.....	2.....	3.....	1
	369	226	68	30	45

Of those included under the head of miscellaneous, the greater part are making teaching their permanent profession, some are engaged in mercantile or banking business, others in agricultural pursuits, whilst several are connected with the Army. Of the whole number of graduates, seven have either served as Presidents of Colleges, or been called to preside over Literary Institutions; six have labored as Professors in Theological Seminaries; twenty-six have been Professors of Colleges, whilst large numbers have acted as Tutors in Colleges or Principals of Academies, Female Seminaries, High Schools and other Institutions of learning. It has been the Alma Mater of nearly all the Colleges which have sprung up in the Church. Five have labored as Missionaries in the foreign field, in India and in Africa. Nine have been, or are, at the present time, connected with the leading periodicals of the Church, several have been in the service of the religious papers of other Churches, whilst upwards of twenty have been associated with the secular press. The Institution has been represented in the Congress of the United States, in the Legislatures of several States, Pennsylvania, Maryland, Virginia, North Carolina, Indiana and Iowa. Some of the Alumni have filled judicial appointments, two have acted as Executive Officers in their native State, one was recently a member of one of the most important Constitutional Conventions that ever assembled, and another has greatly distinguished himself as the efficient Clerk of our National House of Representatives. Higher honors, we may reasonably suppose, await those who have been found faithful and successful in the positions which they have already occupied. The influence of the Alumni has, also, been felt in the Army in the present struggle for the maintenance of our national life. We have our Chaplains, our Colonels, Lieutenant-Colonels, Majors, Captains, Lieutenants, non-commissioned officers and scores of privates, bravely battling for the right, whilst we regret to say that some are also in the rebel service, who were represented, as, at first, identified with the Union cause, but subsequently, as carried along with the current, lifting their parricidal hands against the country that bore them.

Almost every interest owes a tribute to the College. Although founded mainly, as already stated, to benefit the Lutheran Church and to furnish candidates for the ministry, with the necessary preparatory qualifications, yet the State, as well as the Church, has reaped richly the advantages of the Institution; and not only the Lutheran Church, but almost every evangelical denomination has, in some degree, had occasion to acknowledge its obligations to this *Alma Mater*. Some of her sons are laboring in the Presbyterian Church, (New and Old School) in the Protestant Episcopal Church, Methodist Episcopal, and Methodist Protestant Church, in the German Reformed, and the Congregational Church, and all of them may challenge a favorable comparison with those with whom they are associated in their labors.

Pennsylvania College has reason to hope for continued prosperity and to expect future favor. The government of the students is energetic, the expenses are moderate, the course of instruction is as thorough and extensive as that of any Institution in the country, and the Faculty are experienced teachers, devoted to their work, and deeply interested in the intellectual and moral improvement of the young men committed to their care. The recent successful effort to secure a permanent endowment will furnish additional facilities for the acquisition of knowledge, and give a new impulse to its operations. The location is beautiful and peculiarly healthful. The ground has become, in a two-fold sense, classic by the blood, consecrated to American freedom, in that terrific conflict which proved the turning point in the history of the Rebellion, and decided the destiny of the Republic. The soil is sacred, enclosing as it does, the honored remains of several thousands of our brave heroes. Hither will many a pilgrim, in all future time, direct his steps, as a spot around which cluster the most precious associations, and which marks one of the greatest Battles in the world's history.

Next to Him, without whom they that work labor in vain, the Institution must depend for her present and future success upon the Church. Its enlargement, vigor and usefulness must be influenced by the kind and active sympathy, the generous support which is received, the spirit with which its efforts are appreciated and its name cherished. The Church should have her sense of obligation quickened, her zeal stimulated, her devotion to its interests enlivened. She should contribute her cordial aid in elevating its standard,

that it may meet the pressing demands of the age; she should give her earnest co-operation that its Christian character may be invigorated, that it may ever prove the seat of a most liberal culture, and of a pure and elevated life. She should realize the greatness of the interests committed to her trust, the weight of responsibility that rests on her, the important principles that are involved, and the glorious results that are to be achieved by this mighty moral machinery. In this work all good influences are with us, to multiply the fruit of our labors. And though we, in our bodies, perish, yet in this Institution of thought and power, pervaded by our life, the beauty of the Lord our God shall be upon us to establish the work of our hands for evermore.

Our country should feel a deep interest in the present and future prosperity of all her literary Institutions. They have a strong claim upon her sympathies and support, her contributions and prayers. Their importance cannot be too highly estimated. They are doing a great work. Educated mind will occupy positions of influence and disseminate its power. Colleges are the high places from which streams of influence descend and flow through the land. In them are educating those who, in a few years, will exercise an influence, in Church and State, which will be irresistible. Here is exerted a force, designed to elevate the character of our citizens, and to furnish those who minister at the altar with that knowledge, so essential to success, to prepare those to whom will be entrusted all that is valuable in liberty, in learning and in religion for the reception of the trust, and for its transmission unimpaired and improved to future times. Christian Colleges are radiant centres from which rays of light and truth are diffused through the whole circumference of the circle to guide, cheer and bless the race. If they are controlled by proper influences, they will give the land a literature purified by the power of the Gospel, and become a memorial which will continue for ages, instructing and influencing generation after generation, until the end of time. In establishing, sustaining, or advancing this sacred, as well as beneficial and powerful, instrumentality for good, we are truly laboring to hasten the advent of that day predicted by the seers of old, when the whole earth, ignorant and benighted though it now be, shall be filled with the knowledge of the Lord,¹ as the waters cover the sea, when the world shall be consecrated to the service of the Redeemer, and its inhabitants, the worshippers of the Triune Jehovah.

ARTICLE VIII.

REPOSE, AS AN ELEMENT OF CHRISTIAN CHARACTER.

By Rev. ALLEN TRAVER, A. M., Hillsdale, N. Y.

Much has been said by artists on Repose, as an element entering into the Fine Arts. Without it, in their judgment, no work is complete, but with and in it, there is the perfection of ideal beauty and goodness. That which is a leading conception in the world of nature and beauty, and art, may with profit be transferred from its domain, to that of man's personal experience. If Repose is a leading feature in Art, we may with profit introduce it as an element into religious character, and in that discipline and culture which points to the remote future, where we are to reap a reward for the culture we bestow on the higher and nobler powers; and the mortification to which we subject our carnal nature.

I. The possibility of Repose, as seen in the facts of experience and nature.

1. The repose of inaction and immobility. There is a state of monotony which may be pleasant and agreeable, and useful in connection with other forces, but not absolutely serviceable. When there is a stoical insensibility, apathy implies indifference to the interests of virtue, the nature may be recruiting and undergoing a process of recuperation, by which means it rallies from a state of approaching ruin. There is in nature, as well as in man a repose, which may be ascribed to the absence of force, and which is the rest of inaction, and immobility and disease. There is the repose of torpor, when the intellect is inert and rusts. The affections are not exercised, but become cold and stiffen into hard selfishness. The will, being seldom determined to vigorous action, or goaded to effort, becomes enervated and feeble. Then simple and fruitless listlessness becomes a physical luxury. Languor becomes the only pleasure, idleness the only positive joy. The quiet evening hour, tired nature's sweet restorer, balmy sleep, pours into the spirit that which lulls the entire man. All living creatures have the instinct

of repose. The order of nature as seen in the changing seasons, and in the succession of day and night, the fading light of evening twilight, the gathering stillness, the tranquil solemnity of the universal frame, earth, sky and water; shining stars and murmuring streams, all seem to minister to the repose of inaction and torpor. One of the great and ever-recurring necessities of our nature is that of physical repose. "When the physical energies have been tasked to the utmost, there is, as we know, a strong pleasure, attached to the mere cessation of toil. How sweet and soothing the sensation of rest that steals over the bodily frame when the strained muscle is relaxed, and the nerves are unstrung, and the will flings loose the reins of control over the active powers, and every limb and joint and fibre are bathed in repose." By these means, our worn and exhausted powers drink in new strength, and secure fresh elasticity. But bodily repose reaches not to the true centre of man. Its dominion is limited. He who has experience of the repose of inaction and of immobility and luxurious ease, and knows nothing besides, has grasped that form of enjoyment which may be fully measured by animal natures, but which has no complete and comprehensive adaptation to man. Give us ease of body, freedom from toil and pain, smooth the path of life, so that we do not know what effort means, yet if the heart has no ideal to attain, if the intellect is unfed, if the conscience is never moved, and the feelings never vibrate to the calls of religion and benevolence, our repose only confers dignity on our brutish nature. The reason has no share in the honors. Physical repose, however seemly, is but a feeble type of that which constitutes the harmony of the soul, with all its surroundings of nature and humanity and divinity.

And it can only be periodic. If we attempt to make it constant, we weary in the effort, and our effort for rest, becomes the most wearisome experience of life. Where inaction is continuous, it becomes more unendurable than the severest labor. Unvaried ease is more irksome than the pain of toil and effort. To those who are overtaken, unconsciousness is a boon. It is bliss to enjoy a periodic escape from *self* and care, to fly away from toil and weariness. When we cross that mysterious bridge that divides the waking, noisy world from the shadowy one of dreams, there is such a joy, mild and sweet, that we regard it worthy of infinite goodness that it should be said, "He giveth his beloved sleep."

2. The Repose of congenial exertion and action. That is, we say, there is repose as the result of the highest effort of the physical, intellectual, moral and spiritual man. But it is the repose of action and genial effort, equipoised. It is consistent with intense, internal and external, effort. If there is the repose of torpor and inaction, there is that also, which is the result of the highest manifestation of the spiritual, through the instrumentality of the material. Where there is the inward action of powers working with full energy, yet mutually balancing and harmonizing, so that to the superficial observer, it seems identical with absolute immobility, there is stillness, calmness, nay there is in the highest sense repose, which is a crowning grace in human character. To illustrate this position, the purpose of landscape painting, or of art in general, is not to paint on canvass and put into gilt frames those scenes in nature, which can be seen at any time by turning to a living face, or walking out into the fields or forests, or rambling on mountains, but it is to select the finest scenes and elements in the natural creation, and combine them into one consistent ideal scene, in which all things and parts of things shall be omitted, that contribute nothing to the general effect of physical and moral sentiment, such a scene as we never see, on sea or land, only as nature furnishes inexhaustible materials, and man gathers and combines them. In all art, the elements and parts are taken from nature. But there is more and better in art than there is in nature. There is more in the sense that the work of a creative mind is superior to that of accident, for all natural effects, though quite perfect sometimes, are in a human view accidental. We know as an artistic truth, that nature never made a landscape from which something should not be taken away, or to which something should not be added, if you would have presented in its most perfect form the prevailing ideal sentiment of the scene.

To attain this, there must be a thoroughness or perfection of conception. 2. There must be a unity of purpose and feeling. 3. There must be a selection and a condensation of the choice parts into a harmonious whole. 4. The lines of composition and of arrangement, must be managed with skill and wisely adjusted. In all this development, there is the highest degree of human action; and in the combined result, there is the noblest and most God-like form of quietude and rest.

"Repose, as the commonest examples prove, may be the high and difficult result of manifold powers in constant operation, combining, modifying, blending, balancing each others effects. When two equal and opposite forces, to take the simplest case, strain at a bar of iron, the combined force employed may be enough to hurl a heavy missile with an arrow's speed; yet the result is stillness, rest. The pressure of the atmosphere on our bodily frames is, we know, sufficient in itself to tear us limb from limb; yet, because of the counterbalancing force that meets it, we move and act unconscious of its existence. In the air we breath, in the water of the stillest lake or sea, there is no stillness of mere inertia, but beneath the outer semblance of repose there is the activity of attractive and repellent forces ever with well-matched power striving against, but gaining no advantage over, each other. And all around us, in the natural world, mighty agencies are at work, which, if any one or more of them were left to act unresisted, or if the balance that subsists between them were ever so slightly disturbed, might break forth in the most terrible conflict of nature's elements; yet are these agencies in their infinitely diversified character and endless complexity of operations, combined in such exquisite proportions, adjusted in such perfect equilibrium, that the result is the order, harmony, repose of nature, the grand rest of the material universe."

Every form of created power, illustrated in the laws of nature, labors to subdue all things in opposition to it. The contrary counteracting force exhibits the same property and tendency to control all with which it comes in contact. An unremitting struggle takes place and preserves repose in the wide realms of the universe. The revolution of the planets in their orbits is maintained by two antagonistic forces, and these principles wage a perpetual warfare without either gaining the ascendancy. All the activities and life of nature can be traced to the unwearied contention of various elements. Hunger urges to labor; and we labor to the abuse of body and soul. Each seeks to overpower and assimilate all to itself. Being acted on by an equal force in turn, from incessant conflict is evolved perpetual repose and ceaseless harmony.

"In the intellectual world, a law of our nature is always at work, striving by synthesis of comparison and arrangement, to reduce all knowledge—physical, philosophical, and religious—all to one compact system. The mind (perhaps un-

consciously) is laboring after this, by a necessity of nature, in all its searchings after analogies, and attempts at generalism; it acts on the mental instinct that truth is but one idea, one infinite whole, the product of the one reason, and to this state of unity it is constantly aiming to reduce all its conceptions and knowledge, as the only state in which the whole of its knowledge can be mastered."*

Thus also man is a great individual unity. If the body and the intellect crave repose in action, the virtues and the spiritual graces require calm contentment, joined to energy, rather than constant dramatic exhibition of the feelings. Man cannot attain life's great end and be a constant martyr under the surging of the emotions. A general presence of mind is necessary to every want, if we would secure repose as a living and an abiding presence in our experience. Where it is not found, there is a desideratum in proportion to the degree of its absence; where it is not distinct and marked, there is a desideratum in proportion to the degree of its weakness, and want of development. Where there is inaction and drifting with the current of life, there is outward quiet, but where there is real repose of soul, there is contentment and composure of the spirit amid active duties; there is calmness and serenity which implies the absence of internal storms, or that oil has been poured on the troubled waters. The intellect works without confusion; the sensibilities are not in a painful effervescence; harmony reigns within, like the delightful concord of melodious sounds. Existence is mellifluous. Personality sweeps down the current of time with fair and gentle gales and under a fostering sky.

Repose, as an element of Christian character, in this sense, is a species of self-adjustment of such a nature and intensity, that it is the initial base of that fortitude and repose that stays us without a murmur under the burdens of probation. If we secure it as a principle, when life is fair and smooth, we will find it as a strong well-built skiff that can brave the severest tornado, when outward events are tumultuous and buffeting to the heart. It is one element of the vital germ that restores man to the peace of God, which passes all understanding.

This principle finds ample illustrations in other departments than that of active life. The strongest and most expressive phrases in literature are the least verbose and rhetor-

* Harris

ical. The noblest acts in history were performed quietly and with the dignity of repose. True greatness is unconscious of its real worth. Life begins with self-renunciation. Silence is often more significant than speech. The eye of affection may utter more with a glance than the most eloquent or noisy tongue. Passion curbed, becomes a motive force of incalculable energy; and feeling ruled and directed may be serviceable in proportion as it is wisely used to propel the human machinery of self as well as others. Like steam in an engine, wisely used, it penetrates all souls with a calm authority and the mourner with an irresistible magnetism. Our instincts divine what is kept in abeyance by will, and religious motive, with a profounder insight than the most emphatic sensible exhibition could instill into the spirit, through sense.

There may be repose of mind when we toil with unrelaxing energy. When the mind is busied with congenial themes, there is no sense of toil to the mind. Were it not for the gross material organs which we must use, labor would be positive delight to the spirit. Fatigue belongs only to material organization. Hence, with active energetic minds, inactivity is unrest. The soul does not waste or grow weary in itself, and were it not for the bodily instruments with which it works, it might think and imagine and love on forever.

There is no work that has so little sense of work in it, as successful thought, on a congenial theme. As long as the bodily faculties bear the strain, and the supply of nervous excitement continues unexhausted, the stream of thought flows along. There is uninterrupted activity, but there is perfect repose. The work of the artist, painter or musician, if he is enthusiastically devoted to it, has very little sense of effort. The real work would be to repress the glowing conceptions unexpressed, to stay the tide of song. There is, therefore, Repose in action.

3. Repose in sorrow, and in suffering, and during severe and doubtful conflict and defeat.

The principles of our material civilization at work with such overwhelming force, the object of which is to supply bodily wants and comforts, tends to check the development of our higher nature. On the other hand there is a spiritualism, falsely so called, which, though waning, would, when active, cast aside all outward forms and the organized institutions of society. Conflicting elements not only come in contact in this department of life, but there is a myriad of forces working on the same theatre, with personal beings, in-

terested in the success of each one. The elements of life are so deep-toned and strong in their opposition, that it seems almost hopeless to attempt to secure the blending of the spiritual and the material into a living unity, and with just proportions, by which means the material must lose its grossness and the spiritual attain the position of its real worth and significance. While it is a conviction of the reason of man, that where there is perfect intelligence, allied with a holy disposition, there harmony will characterize the universe of created intelligences, the practical fact is, that such is the settled state of our race, that the discord, and jar and confusion, and tumult and strife, are quite ceaseless. And the question is, sometimes raised, with a show of facts, is not war man's natural state, as the consequences of sin, and may we not credit the assertion of one of the speakers in the *Gorgias* of Plato, who is represented as saying, it is pleasant to share in war and battle.

Moreover, suffering and sorrow have a home in human habitations. All lose near and dear friends. The old man whose career approaches its close, has seen the remains of those, whose company rendered life pleasant, committed to the narrow house. Calamities worse than death, have visited others. Vice has terminated with the loss of character. We have bodily and mental pains. We meet with embarrassments in prosecuting favorite plans. When outwardly prosperous there is seldom wanting some inward source of trouble. And when there is no real cause of suffering, imagination busies herself in picturing future calamities and unheard disasters. Riches take wings and fly away. Friends forsake us, or prove treacherous. Health fails and infirmity of body shackles our efforts for action. Life may be suddenly cut short. The hectic flush mantles the cheeks of some, and wearisome and consumptive breathings prophesy brief years to others, and the speedy termination of their earthly pilgrimage. Those who live at their ease, engaged in no useful or honorable employment, are miserable for the want of occupation. And those who task themselves and nerve their powers for the accomplishment of some object, suffer from over-exertion and terminate their days prematurely. If they are ambitious they never succeed according to their wishes, for ambition is boundless, while the human faculties are limited. Therefore they repine at the weakness of their powers and the impassible barriers within which they are confined. If the love of fame, or pleasure, or of power actuates them, they are miser-

able, for these are insatiable passions, and hence they are doomed to disappointment.

If perfect holiness and purity and intelligence characterized the world of rational beings and moral agents, then there would be harmony and happy concord. There would be Repose like that of the planetary and stellar worlds—no jar or confusion. Repose exists where there is harmony. Harmony prevails where there is perfect intelligence. Intelligence and truth shine in all the brightness of their nature where there is holiness and freedom from sin. Humanity is one vast whole, engaged in a death struggle with sin. Certain truths and principles have been lodged in the heart and mind and as the result of their action and influence, men are striving to attain a higher degree of perfection. As the inward and incessant movements of the waves of the ocean, are essential to the purity of its waters, so is social and individual activity necessary to human advancement. Where there is progress in all that is good, there must be the attrition of mind on mind. To attain truth, there must be the conflict of thought. There will be no effort to subdue sin, no contest for the mastery over nature and circumstances, where there is no action and reaction; where there is forgetfulness of mutual help and dependence; or attraction and repulsion. We must act in conjunction with others. We cannot stand solitary and alone as the lordly beast in his wild, cold, desert and dreary domain. And whether the strife is prolonged or brief, the conflict severe or moderate, whether success or defeat attend us, we are to seek to attain repose of spirit and character. Amid scenes of suffering and conflict we must be subdued and calm. Our personality, while it dwells amid strife, must rise above it. While in the world we must tread it under our feet, and the individuality must not be sunk in materialism.

Is it, in view of these facts, and the well-known proclivities of human nature, and the warring elements that surround it, possible to secure and maintain intact from the influence of sin, and the corrosive power of blind and instinctive passion, the principle of Repose, in sunshine and in storm, in conflict and in defeat?

Some of our readers have doubtless seen the splendid group of Laocoon in the Belvidere of the Vatican at Rome, or copies of it. It consists of three figures, the father and his two sons, writhing in the coil of the two huge serpents. There are faint indications of extreme agony in the features, and the

rigid and raised muscles of the body, and in the apparent effort to break the deadly grasp, but there is subdued distress apparent. The sons have anxious, entreating looks. There is interest in the character, and in its repose which is above the pain of terror. And we do not feel that death is a misfortune, that it is an end in itself, but only a surrender to the inevitable, and that there are ways open for the exercise of faculties, not yet extinct. The soul rises immortal and divine above superior physical force, indicating that our birth-right is to rise above the perversions of sense and passion.

4. The Repose of success, mastery, and triumph. This is the result of an unbroken harmony; or its attainment by the restoration of order out of chaos. It is indicative of an orderly development of principles through the periods of the past; the preservation of personality, of intellectual plan and spiritual control. It also indicates that there was sublime simplicity of idea, which balanced and controlled, in a certain measure, the outgoings of the intellect and the feelings. Again, where men attain in a large measure the repose of triumph, they have previously exhibited the wondrous skill and nice manipulation by which they combine elements which are naturally indisposed to unite. They neglect nothing in the myriads of anatomical, physiological or chemical facts which must be grouped in detail and ordered in harmony and combined in close affinity. The single flash of hope in the eye, the faintest sigh, or the dimest tremor must not be unheeded, in efforts to secure the highest good, by adjusting the repulsive elements that exist in a world of sin. There must be self-respect and regard for the worth of our own nature and the purpose to eliminate its imperfections by self-restraint and self-government.

These are pillars in character and enable us to work out our highest destiny. Human instincts must be cheerfully swayed, or sacrificed, and passions kept in abeyance by an energetic will.

In order that we may realize more perfectly the repose of triumph, consider man's original position, when first placed on the earth, and the gradual rise of his conception to this vital truth. When he awoke into conscious being, he found himself in a rich material universe, the uses of which he did not comprehend. Gradually these were revealed to his scrutiny. He looked on material growths and vegetable productions and animals with wonder and with dread. To the race in its infancy, this seemed without order and arrangement. The

broad expanse of the heavens, with dim but steady fires, presented many perplexing phenomenon. The ocean filled him with awe, as its waves lashed the sounding shore. Glittering objects inflamed his cupidity. He was commissioned to subdue the earth and use it. And he has carried out the letter of the injunction. He has controlled and bridled her forces. She serves him as a willing servant. He regards her laws, and as the result, she is a submissive subject of his will.

Nature was made for man. She is not a part of his being. In Christian philosophy we regard matter and mind as distinct. Mind is eternal and connected with the invisible. It is spiritual, while matter is gross and transitory. The beauty of superb earthly forms may ravish and exalt the soul and move our spirits till they are thrilled with ecstatic delight. But there is a gulf between these and the reason, which the speculative intellect cannot cross. They cannot be reconciled under the same denomination. But they can be harmonized.

Having carried out the order that was written on your nature, subdue and have dominion and use for your good. Having tamed the unbridled forces of nature, and reduced her facts to laws, and united her laws into one harmonious system, man can now look with calm repose on the adjusted position which he fills.

In the inner world of man's spirit, not less than in the outer, but more so, there are conflicting elements, counteracting agencies to one another. For the preservation of order, for securing harmony, for the maintenance of the most perfect balance amongst them, evil is no friend. There is disturbance of this balance—there is the restlessness of an ill-regulated will and disposition. There is wild disorder from an ungoverned spirit, and to this our misery can be traced. We are estranged from God, the ruling and harmonizing principle of our inner being is lost. How very little of unity or consistency is there in the lives of most men. The lawless and discordant elements are kept in check by incidental causes, so that we do not destroy ourselves, but how grand and wild is the confusion. The greater number of men are creatures of fitful impulse, unregulated inclinations and unrestrained desires, chasing each other through the soul. Consider again the fretful and wayward tempers perpetually disturbing the inward composure of society, or the wilder excesses of the passions that desolate the peace of others.

Consider the constant strife, going on with more or less vehemence, in most minds—between reason and inclination,

conscience and passion, the higher and nobler law of our being, and the law in the members that war against the law in the mind. The controlling power, as we must believe, that alone can give order, and unity and balance to the inner world, has become paralyzed and enfeebled.

But when this is restored by religion in the soul, there is the conquest of man's lower nature. There is a principle of order introduced—there is a new element of harmony and coherence among the wayward powers of the soul. There is not the *Repose* of sorrow, or stagnation, but of conquest and triumph. Evil passions have been subdued. Impetuous appetites have been mastered, by the repellent energy of those powers of man's nature, which have been reconciled and adjusted.

The process of self-subjugation may not be an instantaneous one. It is by a long-protracted process of holy discipline; it is by many a weary hour of inward conflict, fainting, striving, falling, rising, reviving, but on the whole growing into conformity to the will of God, that the soul attains the complete mastery over self, the perfect inward harmony of a spirit, in which every thought, desire and feeling are made captive to Christ.

But when that glorious end is gained, when self is subdued and duty reigns supreme within the breast, when the immortal soul becomes consistent in self-rule, then the weary strife of frail humanity is at an end, and repose, deep, strong, tranquil and sublime, diffuses itself through the spirit—a repose in which there is calmness and power, like the sweet serenity of an infant's slumbers, yet the strength of an angel of God.

"As opposed to passion, changefulness, or laborious exertion, repose is the especial and separating characteristic of the eternal mind and power; it is the 'I am' of the Creator, as opposed to the 'I become' of all creatures; it is the sign alike of the supreme knowledge, which is incapable of surprise, the supreme power which is incapable of labor, the supreme volition which is incapable of change; it is the stillness of beams of the eternal chambers laid upon the variable waters of ministering creatures. * * * The desire of rest planted in the heart, is no sensual nor unworthy one, but a longing for renovation and for escape from a state whose every phase is mere preparation for another, equally transitory, to one in which permanence shall have become possible through perfection."*

* Ruskin's *Modern Painters*. Vol. II. p. 64.

The harmonies of nature and of the universe, are around us. Her pulse is calm and serene. In the darkest and the wildest hour of the midnight storm, there are lulls. The sea-storm has its rest, when the waves murmur like soft music, and the winds are peaceful and on the glassy, heaving sea, bubbles ride unbroken. The earthquake heaves and then reposes. Nature is marked by constant power and never delays her movements, though they may require convulsions. Her glory is not marred by the occasional entrance of discord. She is never hurried, but moves in all her paths, without haste and without rest. The sun-light which re-visits us every morning in silence, makes no shock, leaves no trace of a scar. It is unattended with the crash of thunder or the blaze of lightning. It does not disturb the slumbers of an infant. Yet, it creates anew all nature and perfects her incomplete germs and rescues them from death. The soft, the genial, the silent light, is many-fold more powerful than the earthquake that thunders underneath the solid foundations of nature, or heaves asunder the granite folds of the earth.

And it is well that men have not lost their sense of the supreme order, under which these momentary convulsive energies are obedient. New creative energy reappears in man when he is restored to his birthright, which is being rebound to God, and when he becomes consciously alive to his relations to that which cannot change. It constitutes the grandeur and glory of man, that amid the vortex of shifting forms and events and relations, he stands in sublime simplicity, reposing on that which is absolute and ever the same, and reinforces his life by receiving from the permanent normal source of all spiritual life. Thus the human, clothed eternity, cannot be shaken by the rending of the earthly, or by any convulsion, for it is sustained by the Infinite.

II. *The Sources of Repose.*

The question arises, what is the germ or the bud, the source, the primordial, vital agent and spring of this grace or virtue in human character. What is it that comes in contact with the human spirit, and produces this result? What principle or spring, or living heart of life and action, moves man to the earnest staying of all the passions and inclinations, so that he is at peace with all the surroundings of the universe of being and life? What will restore us to the balance of life, unmoved as the mountain that stays the northern star

upon its front, and holds the soul, in calm and undisturbed repose? What is the hiding of this power, where does it exist, and what can move its forces into action and develop its energies, that we may experience this grace in our own personal nature? If once we find its real sources, we shall doubtless find them, so solid in basis, so fixed in their causes, so pure as instrumentalities, that the conflicts of time and sense cannot move or destroy them. We shall find therein germs, rich in good for all time, and lavishing ample bounties wherever man rears his dwelling, and nurtures a character.

This Repose is not an original state, or a primitive fact in human nature. It is not an attribute of man, spontaneous in origin, and co-eval with our being, and spontaneous in development and fulness of growth, action and influence, but, it is an acquisition. It must start as a principle and be developed as a growth, and mature as a seed.

The primary basis, is in the adjustment of the individual will and disposition of the race to the order which is in nature, and to the harmony which should be maintained with man; and with the Divine will and purpose.

The positive existence of many good elements of character and virtues in life, will naturally modify the state of the heart and life, but no one, or many elements or attributes humanely good, can confer the stability and grandeur of true Repose, for time and eternity. The spiritual personality, the central germ, from which proceed all the traits and manifestation of character, must exist with a natural or acquired harmonious disposition under the divine and infinite; must exist in peace, side by side with the human; must subdue and rule and use the material, yet mindful of the laws and forces of nature. If this is our experience, circumstances will not render us wretched. If we fail, we will be exposed to the buffetings of circumstances, while we tread the path of our pilgrimage.

There cannot be repose of spirit without penitence for sin. There cannot be peace without pardon through a Mediator, for we are so defiled with sin, that we cannot appear in the presence of infinite purity in our own name. Transgression is inexcusable, and if we are forgiven, it must be in such a way that the forgiving Father does not connive at sin. Sin in no case looses its hatefulness. There is a universe of rational beings, who may be cognizant of our sins. And there can be no safety or security to the interests of holiness,

unless law is sustained, and authority upheld. The sacrifice of Christ is a public offering for sin. The Divine man comes forward and represents human nature, and presents to God his atonement. He is the representative of the race, and if he were made its social head, his situation is like that of his human brethren, for they bear social responsibilities.

In order to attain repose, there must be spiritual culture. Things of time must be adjusted to each other, for worldly or temporal comfort; things of the spirit must be spiritually regarded, for they are eternal. Without this we are undone, for capacities for the spiritual, that is, the God-ward side of our nature, will be wasted. Through these we must be drawn to God, our common centre, whose displeasure exists, because of our voluntary continuance in sin and rebellion. Have we not failed to realize the fearful nature of sin in the soul, and its blighting influence to our spiritual affections?

The affection of love to the Divine Being, enters into human action and disposition as one of the harmonizing principles of life. Suppose that by positive love in the soul for human and divine things, we are restored to the favor of God. This constitutes the renewal of our nature, and readjusts our unsettled and ruined powers. It rears the fallen structure. It brings us back within the circuit of the divine orbit of love and communion. It guards the mind from the furious and diabolical passions of rage, envy and malice and revenge, which tear it like a whirlwind. Love in the soul, as an affection, or principle, cannot be analyzed. It is a simple emotion or elemental experience. The child loves its mother, before it knows who its mother is, or what the nature of the relation is. It is the central principle of Repose in God, the Infinite Creator, the universal Father. It radiates like a sun, the pathway to eternity. It has been compared to a cathedral tower, which begins on the earth. It is surrounded by other portions of the structure. But as it rises steadily and with an even pace with the structure, it must cross out, rise above buttressed wall and arch and parapet and pinnacle. It becomes a spire in the air. Its summit surmounted with globe or cross, glows like a star in the evening sky, while the other portions are in comparative gloom. It reposes with clear lustre and force against the sky of eternity, and resembles peace of soul. This state is a powerful source of Repose. It is, perhaps, the central element. As the central spring and root of action, the seat of motive power must be moved that we may secure this grand attainment, so

also, we must draw near to the central power of the universe and find our power and repose in God. In him are all our springs, and he must feed the fountain of life. From him we must derive all that is really rich and valuable. As God is the Great, the Infinite Spirit, in his greatness his rational creatures may have courage, security, serenity and repose. The manifestation of our sense of safety is required in our praise and worship. We are too eager and anxious in life, not too active or earnest, and we have too little reliance on that God which seeks and waits on all his creatures, and subordinates all the material interests of the universe to the good of his rational creatures. God, the Supreme, is an Infinite good and as the fountain of all life, motion and energy, he is the central sun of our life, the orb around which we gravitate. We are to be powerfully illumined by his rays and to radiate his splendor. And when our nature buds into thirst and desire, it craves an infinite good. The world and creature things do not satisfy because they are limited. Its power to gratify is capable of exhaustion. But our nature is not filled, when the capacity of an object to yield gratification ceases. Neither can they be filled by earth. The world is a shadow, with all its physical ministries. The universe which we behold is only the veil of the Almighty, that softens while it reflects that glory which no man can behold and live. Our life in the body is a twilight; now we see through a glass darkly. Death is another shade of gloom, superinduced as we close our being here, and while we cross the river to the shining shore. But God on whom we rely, as our sustainer, is the central sun of all nature and spirit. While we see him not with our enfeebled visual organs, and with an intellect blinded by sin, we know that he is the life of our life, and the unfailing fountain. Though the earth reel in its orbit, he will not desert the soul that finds repose in him, nor prove inadequate to the task of caring for the creature he has made. Hence we must seek at all times, and in all places from him the reinforcement of our spiritual force and fill our fountains from his infinite fulness, for he is as boundless as our wishes, and can more than fill all our aspirations. Blessed are they that hunger and thirst for this spiritual fulness, for they shall have abundance from God. They shall not want any good that the universe contains, for it is all within the compass of the Infinite Creator, and he is pledged to bestow whatever is best for the welfare of his penitent and rational creatures. Moreover, the secure possession of an

infinite good, should render the want of other enjoyments of small account. The limited character of an earthly good, when not obtained, is more than compensated by an infinite good. He that has this can repose in the centre, or in the outskirts of the universe. His repose is not broken, though he is borne by the wings of the morning to the uttermost verge of creation, and dwells on the outskirts of worlds that rolla their silent round in space and are never seen by a rational eye.

With this possession, we can leave earthly considerations, only as they are needful for the physical nature for a few years. God is not the universe, nor the law of the universe, but a living Intelligence. While the heaven of heavens cannot contain him, we may entertain feelings toward him, similar to those we entertain and exercise towards human beings. We can share in all his personal excellence, in so far as we seek to be recipients. If he were not a personal being, with infinite wisdom, holiness, justice and truth, he could not be our chief good. This is a moral and spiritual good, qualities which we can admire.

We cannot adore power alone, but the wisdom, the holiness, justice and goodness by which infinite power is directed. He is the wisdom of our wisdom, the life of our holiness, the soul of our goodness. If repose is worthy of attainment, as a gracious virtue, we must seek its basis in God. And as he is the centre of all, the originator of spirit and matter, and the preserver of all that he has created, we must be sustained in him, and repose with a loving faith on the everlasting bosom. The Lord of infinity and eternity must be the ground of our repose. And that he will give us repose, we believe with unshaken faith, for when he tabernacled in clay, in the person of his Son, the little child nestled by his side, and the gentle and the beloved disciple did not fear nor hesitate to rest his head upon his sacred breast.

He who will conform to the principles by which peace and holiness and truth and beauty and reason can be maintained in a moral universe; or who will conform in life and character to those nobler truths, which rise above mere cold and abstract and righteous law, which have as their basis a principle of unfeigned love and grace for the sole benefit, the well-being and restoration of fallen principalities; he who will thus order his life, shall realize that Repose, which is one of the elements of the empire of Jehovah, is a human attainment. He will realize the truth of the declaration, "Thou shalt be

in league with the stones of the field ; and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace ; and thou shalt visit thy habitation, and shalt not sin." He who will allow his heart, his nature to be swayed by love for the well-being of the universe of moral creatures, and who will seek the same good for himself, shall not remain in suspense or in doubt as to his normal point of rest.

The heart is to action, to vigor, or repose, what the sun is to vegetation, the source of healthful growth and loveliness. As all the beautiful, prismatic hues on the deeply pictured page of nature are due to the solar beam, so also the loveliness. As all the beautiful, prismatic hues on the deeply pictured page of nature are due to the solar beam, so also the loveliness of human character is radiated from the heart as its centre. Love the most powerful affection of the human mind, and distinct in nature and office from the passions, is the moving centre or force in the Christian religion. Where there is love for the highest and best objects in the universe, there will be the development of every grace and virtue. There will be simplicity of motive and clear views of the end of human life. There will also be congeniality and identity with the most holy and pleasurable emotions of which the soul is susceptible. Love is simple ; and religion contains this element ; the universe of God is united by it, where evil does not reign in the hatefulness of its nature. If thus we attain the centre of all good, the possession of the fountain, all that proceeds therefrom may be our heritage, and amid the turmoil of life and the enmity of sin, we may say, Though the earth be removed and swept into the sea, still will I trust in God.

There is simplicity of conception in this view, and this is necessary as an element of success in any enterprise, where various interests are to be harmonized. Calmness and repose, when the tempest of sin rages and beats wildly, indicate simplicity and individuality which rise above the storm and sets at defiance the rage of the wildest elements of sin.

III. *The Results of Repose in our Lives.*

1. This grace assists us in wielding our personality to an individual central power. It enables us to attain unity of principle, and simplicity of life, as certainly as the observance of the laws of nature secure order and harmony in the

movements of the planetary world. He who has attained it, as a living experience, has attained a grand central position, From this central point, life develops into a beautiful trunk, with branches, and blossoms and fruit. It is one of the factors of a living central principle, from which we can move with positive force to life's duty.

2. Repose leads to a comprehensive combination of all the graces and virtues, and groups them about the central, individual nature, constituting the New Testament ideal of symmetry and perfection. Sin has so unbalanced man, that where there is an amiable disposition, it often wants strength. Where there is a benevolent activity, there is want of just dignity and reserve, and a wise foresight. Where there is habitual self-respect and reserve, too much individuality, there is probably a want of kindness marking the sanctified heart. Rarely do we find a just combination of dignity and meekness, strength and gentleness, repose and activity. Where a person presents these graces in harmony, we are impressed with the character as something almost superhuman, for it is that rare composition or combination of intellectual, moral and spiritual forces, which, in the laws of character, as in the laws of nature and mechanics, produces a stable and harmonious resultant. If we secure genuine Repose, centered in God, as the ground, and marked by complete human culture, and observance of all physical law, we have the basis of manliness without imperiousness, constancy without obstinacy, gravity without moroseness, cheerfulness without levity, sympathy with wise reserve and affection without blindness.

By reposeful contemplation of all the facts and principles of nature, the events of life and the truths of history, in all their complicated relations, we learn to assume our own lawful and archetypal position in the plan of the eternal one. God has his plan, adapted without the aid of human counselors, and it is carried forward without disappointment. There are plans and physical processes. There is moral order and development. There is progress from sin to holiness. However sore the evils under the sun, and dark and mysterious, the origin, the development and the continuation of evil, and wonderful the remedy, it exists in God's plan; slowly and gradually it rolls away, like the sulphurous smoke from the battle field. Above all toil and conflict there exists the Repose of the Infinite one. Over all empires and races and tribes and civilizations and revolutions there arches the infi-

nite patience of the centuries. The past is secure and under the guidance of a discretionary providence, the future calmly and patiently awaits, for it will mature a rich harvest. If the stars stand in their order and never faint in their watches; if planets roll in their orbits from century to century, without jar or confusion, if comets return in regular and periodic seasons from their wildest farthest flight, as we behold them sweep the circling heavens, if every sensitive, irrational creature stands in a position of safety, confidence and satisfaction, much more may man the crown of earth, who was to subdue and rule and exercise dominion, stand in an attitude of sublime rest. Repose, as an element, is in itself more beautiful than beauty, for it includes this, and is a satisfying and sustaining good. As we secure it, we become God-like. If we have repose in Him, and unite our wills to the will of the Supreme, we shall choose with God, and in God, and for Him, all events to which he has chosen, or determined, or permitted in the periods of the past eternity, and which are to be filled out according to his archetypal ideas for the future. Thus we become co-workers with God, come into his order and learn with a child-like faith, to think God's thoughts after Him.

ARTICLE IX.

THE ISRAELITES BORROWING FROM THE EGYPTIANS.

By B. KURTZ, D. D., LL. D., Baltimore, Md.

"And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." Ex. 3: 21, 22.

"Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. And the Lord gave the people favor in the sight of the Egyptians. Moreover the

man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." Ex. 11: 2, 3.

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent them such things as they required. And they spoiled the Egyptians." Ex. 12: 35, 36.

THE transaction recorded in the above passages is an exceedingly interesting one, and the more so as it has proved a prolific source to the infidel of scoffing and to the Christian of embarrassment.

The former fancied he had discovered in it an irrefutable argument against the divine mission of Moses, and indeed against the truth of the entire narrative, while the latter has been at a loss to reconcile it to the justice of God and to vindicate Moses and God's chosen people from the charge of lying and fraud. The chief difficulty lies in the unfortunate and erroneous use of the word "*borrow*." If the original Hebrew had been correctly rendered in our English translation, the enemies of Revelation would have been deprived at least of one of their pretended grounds of derision, while its friends on the other hand, would have been spared the cause of no small measure of perplexity. This I think will appear more and more fully as I progress in my remarks, to which I now ask the patient attention of my readers.

To *borrow* means "to take from another by request and consent, with a view to use the thing taken for a time, and return it, or, if the thing taken is to be consumed or transferred in the use, then to return an equivalent in kind." This is Webster's definition; but it might be thus abridged: to receive an article for temporary use, on condition—expressed or implied—that it, or its equivalent in kind shall be returned. The primary import of the correlative term, *lend* is limited by the same conditions. To *borrow* then, imposes on the borrower the obligation to return the thing borrowed or its equivalent. This may not always be expressed but when not, it undoubtedly is implied. Now in the passage before us, we find Jehovah commanding the Israelites, male and female, by his faithful servant Moses, to *borrow* from the Egyptians "jewels of silver, and jewels of gold, and raiment,

and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians." In Luther's version the Hebrew word rendered *jewels*, is translated "vessels" (Gefässe), which, after examining the highest authorities, I am convinced is more correct than "jewels." Gesenius' rendering of the phrase is identical with that of Luther, viz: "*vessels of gold and silver.*"

But it is evident from the whole tenor of the narrative, that neither Moses nor the people intended, nay, had not the remotest idea of ever returning these borrowed treasures. Their departure from Egypt was a finality. Now the question forces itself upon our attention, was there not fraud, direct, intended and palpable fraud, and downright theft involved in this proceeding? Let it be remembered that *borrowing* necessarily implies the faithful return of the thing or things borrowed, or at least re-imbursement in some shape or other. Let it further be borne in mind, as just stated, that Israel's departure was a finality. They had requested permission to go three days' journey into the country to offer sacrifices and to hold a feast unto Jehovah. There they might remain or go further; but nothing was further from their thoughts than a return to their wretched bondage; to the abject, degrading, and cruel slavery to which for several hundred years they had been subjected. There was no promise, no pledge, no intimation whatever given to their masters or oppressors, that they would return. In all the negotiations on the subject between Moses and Pharaoh, nothing was said or done that could be construed into the most distant implication that they would ever retrace their steps. Israel did not design returning, and Egypt did not expect it. On the contrary both parties desired and had made up their minds that the separation should be final and perpetual. In fact, the one had become as anxious to get rid of their slaves, as the other was to escape their thralldom.

The series of awful judgments visited upon Egypt had overwhelmed them with such distress and terror, that they thrust them out, saying, "Send them away or we shall be slain." I present the case thus strongly to show, that I have no desire to evade the difficulty before me.

But before the next day dawned, Pharaoh and his leading men changed their views and regretted the emancipation and withdrawal of their slaves, "Why," said they, "have we done this, that we let Israel go from serving us?" What so sud-

denly wrought so great a change in their minds, it does not now fall within our province to consider. Enough, Pharaoh with an army pursued them, in order to force them back into their galling bondage. This of itself proves that they were not expected to return, or the pursuit would not have been deemed necessary.

Here then, we have the Israelites, God's chosen people, on the eve of leaving the land of their bondage, never again to show their faces there, "*borrowing* jewels or vessels of silver and gold" &c., without the remotest idea of returning them, and practicing this apparent fraud under the instructions of God's chosen servant, and by the express command of God himself. It might be maintained that they were entitled to remuneration for their long continued and unrequited labors. They had served their oppressors for centuries and never been paid for it. Had they not a right to seek, at least, for partial compensation? Undoubtedly they had; no one who has a correct sense of equity will deny this. But had they a right to do so under *false pretences*? Was it in accordance with honesty on the part of Moses and the people, and with justice on the part of the God of Israel, to employ stealth, deception, indirect lying and constructive theft? The obligation of remuneration cannot be gainsayed, but the ostensible mode of obtaining it is more than questionable.

We are now prepared to solve the difficulty; and the whole of it, I am persuaded, is to be found in the unfortunate and erroneous use of the word "*borrow*." After consulting the best authorities within my reach, I am convinced, that the original ~~se~~ does not here mean *borrow*, but *ask*, *require* or *demand*. The only distinguished Hebraist, who in any degree favors the translation of the Hebrew term by a word indicative of *borrow*, is Gesenius; and while it is admitted that he was an extensively learned and eminent philologist, it is well known that he denied the inspiration of the Bible and, of course, rejected the truth of the writings of Moses. His prejudices against the Sacred Scriptures were inveterate, nor was he at all anxious to conceal them. I myself at a large dinner party in Halle, (in 1826,) of learned Professors of the University and other men of science heard him try to raise a laugh at the table at the expense of the alleged inconsistency, and lack of reliability on the part of the great Jewish legislator. And on more than one occasion he appeared before his auditorium in his lecture room with a doll, fancifully decked, to represent the Jewish High Priest,

and seemed greatly to enjoy the profane and noisy laughter of his students. I would be the last to detract from the just merits of that pre-eminent lexicographer and orientalist, but I have no hesitancy in weakening the force of his strong prejudices against God's inspired truth.

Luther's testimony which in a case like the one before us, compared with that of Gesenius, is 23 "Hyperion to a Satyr," must not be forgotten. And how has this great light of the Reformation translated the Hebrew word, rendered *borrow* in our English version. In every one of the passages at the head of this article, he has translated it *fordern*, which every German reader knows signifies not borrow, but demand.

In the *Septuagint* the Hebrew term is rendered by a Greek word, αἰτέω which is equivalent to *ask, desire, require, demand*, and though frequently used in the New Testament is never translated *borrow*. Now if we bear in mind, that the version in question was made by seventy learned and ancient Jews, and was, moreover, the one from which our Lord and the Apostles usually quoted when they referred to the Old Testament Scriptures, I think their rendering is to be held in high estimation; certainly in the present instance it is vastly nearer the meaning of the original than that of King James' translators. The Latin term *postulo*, employed in the *Vulgate*, is equivalent to the Greek in the *Septuagint*, signifying to require or demand. Even in the English translation the word required, is introduced to make out the sense, Ex. 12, thus indicating, that they did not *borrow*, but required or demanded.

The arguments that the word *borrow*, in our English Bible, does not answer to the Hebrew original, and ought to have been translated *require* or *demand*, might be piled up like Ossa upon Pelion. But the foregoing is sufficient for our purpose.

Accordingly, Israel did not *borrow*, but demanded compensation from their oppressors, and it is reiterated that the "Lord gave them favor in the sight of the Egyptians, so that they lent [presented or gave] unto them such things as they required, and they spoiled the Egyptians." The precise juncture at which this demand was made, was exceedingly auspicious. It was in the night immediately preceding their final departure. Egypt was writhing and bleeding under the awful calamities, brought upon them by their daring and obstinate disobedience to the positive and repeated demands

of Jehovah. Extreme distress, bitter agony, and the utmost terror overwhelmed them. Their heart softened and their conscience awakened and alarmed, they felt they had been oppressors, that for many years they had enjoyed the fruits of the labors of their victims, without compensation, without any adequate requital, that their God had now taken their case in hand and would unquestionably deliver them from their cruel bondage. Moreover, they dreaded still more frightful calamities, if they did not relent and yield, and send them away with, at least, a small fraction of their hard earnings during so protracted a period of abject servitude. Hence, it is said, God gave Israel "favor in the eyes of Egypt," i. e. by outward pressure, or rather by the powerful influence of his Providence, he constrained or inclined the latter to consider the just claims, and comply with the reasonable demands of the former; and thus, "they spoiled the Egyptians," that is, they deprived or stripped them of many of their valued treasures, demanding them as a partial requital for services rendered, and the Egyptians surrendering them willingly, nay, joyfully, if they could only thus get rid of them. God had given Abraham an assurance (Gen. 15 : 14) more than four hundred years before, that the services of his posterity, when reduced to slavery in a strange land, should not always remain unrequited; and during the negotiations with Pharaoh, God promised Moses that his people "should not depart empty." Now these predictions were to be fulfilled; the process of retribution, constantly in operation, at least to some extent, already in this life, as a premonitory evidence of its full consummation in a future state, is at least in part to be carried into effect; and those who for centuries had been wronging and plundering Israel, must in their turn be spoiled, or be required in some measure to remunerate.

What induced our English translators, or led them to give us so erroneous an interpretation of the Hebrew word in question, and that too in the face of so much evidence against it, I am at a loss to conjecture. I have met with several attempts to explain and apologize for the mistake, but with none that were satisfactory to me, or that I deem worth repeating. To me it is as unaccountable as it is inexcusable.

A few practical remarks shall close this article :

1. *How extraordinary is the tenacity with which slaveholders hold on and cling to the victims of their oppression. The Israelites had now served the Egyptians faithfully some*

four hundred years, and one might readily presume them to be entitled to their freedom in consideration of the valuable services already rendered.

But no sense of justice, no demands of equity suggested this reasonable idea to their masters. Moreover, God had selected those very enslaved tribes, from the nations of the earth, as his own chosen people, and determined to make them largely the recipients of his most distinguished favors. He had resolved to interpose especially for their deliverance from galling thralldom, and commissioned Moses and Aaron to go and announce this fact to the king and the people. He had already interposed in the most signal manner. Again and again he interposed, reiterating each time his express command to let his people go, and giving tremendous emphasis to his command by the infliction of the most awful judgments, such as the world had never before, and has not since witnessed. But thus far, all to no purpose; Pharaoh hardened his heart and was inexorable: "Who is the Lord," he daringly responded, "that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

I have just remarked, that *Pharaoh hardened his heart*; so it is expressly stated, in Exodus 8: 15, 32. But on several other occasions it is said that God hardened his heart, thus ascribing the same effect at one time to the king of Egypt, and at another to the God of heaven. But let it not, for a moment, be supposed that this involves a contradiction. There is a figure of speech by which the effect is put for the cause or design. The effect of God's dealings was to harden the king's heart, though this was by no means the design, and this effect is figuratively represented as the cause. Literally speaking, God did not harden his heart; on the contrary, he did every thing that could be done, in accordance with his free agency, to soften it, to cause him to relent, and prevail on him to let Israel depart. But the effect of all his efforts was only to render him more obstinate and more obdurate; and thus his heart was hardened as the natural sequence of his disobedience and persistent rebellion, and this effect, by the figure, referred to, is put for the cause, though in plain language it was Pharaoh himself who hardened his heart.

This figure is not an uncommon one in the Sacred Scriptures. Matt. 10: 34—36, "Think not that I come to send peace on earth; I come not to send peace but a sword. For

I am come to set a man at variance against his father, &c." I need scarcely remind the reader, how emphatically the great design of Christ's mission on earth was, not *war* but *peace*; but the very reverse is here declared to have been the intention, because it turned out to be the effect. As in the case of Pharaoh, the effect is put for the cause. The same figure of speech is frequently employed by the best writers with great force in the present day, but the subject is sufficiently illustrated.

At length the fearful calamities visited upon Egypt, constrained her to succumb and yield up her slaves; though her ineradicable love of slavery, constrained her subsequently to pursue them with a formidable army in order to force them back.

But we shall not be surprised that Egypt clung to the victims of her oppression so long, so obstinately, and under the fiercest thunderings of God's signal vengeance, if we consider with what undying tenacity other nations in modern and more enlightened ages, have been wedded to the same horrid system. Even Great Britain, the centre of civilization and culture, adhered to the African slave trade, scores upon scores of years, with a strength of devotion that would have done honor to the best of causes. For at least twenty years the struggle for its abolition was most vigorously maintained, by such men as Granville Sharp, Thomas Clarkson, Wilberforce, etc., and not until 1807 did they at length succeed. And subsequently, when similar efforts were employed to make an end of slavery itself in her West India possessions, the resistance of the masters was alike determined and unyielding, nor could the glorious consummation be achieved until the House of Commons appropriated a large amount of gold to compensate the owners of those human chattels, and in addition, substituted the apprentice system. Verily, in their persistent adhesion to the "peculiar institution," the hardened king and barbarous people of ancient Egypt, have found apt anti-types in the Christian government and chivalric aristocracy of modern Britain.

Similar remarks apply to Russia. The number of slaves, or serfs attached to the soil, in those extensive dominions, was larger than in any other country, amounting to some thirty or forty millions. The Czar had long been favorable to their manumission and been shaping his course to that glorious end. With this view he had been purchasing, for the last half century, the estates claiming the largest number

of serfs, until he himself became owner of some twenty millions. This was a wise preliminary measure ; for the nobility who were the owners of the slaves, were as obstinately determined to hold on to their victims as ever was Pharaoh or the West Indian Planters. But Alexander had nobly resolved on emancipation, and to facilitate the god-like work, generously commenced purchasing the immense estates including of course their numerous serfs. Nicholas, his brother, and Alexander II, son of the latter, both trod in his footsteps, prosecuting the work with unremitting zeal ; so that, when the period to "break the yoke and let the oppressed go free" was approaching, the crown had become proprietor of half the slaves of the empire. This naturally disarmed the nobility of half their opposition. But notwithstanding, the resistance of those, who still remained slaveholders, was exceedingly fierce and persevering. For a while it was even feared that intestine war would be the result. The exertions of the aristocracy to thwart the Emperor were unparalleled, and nothing but the unlimited power of absolute sovereignty, sustained by the unequal popularity of the strongest autocracy on earth, prevented disruption and violence. While in other countries aristocracy and royalty go hand in hand in supporting each other over against popular rights, Russia presents the anomalous aspect of a country, in which the common people and humblest classes cordially co-operate with the sovereign in antagonism to the oligarchical power, which in that empire is immense. This alone, under God, saved it from the violence and destruction that now devastates our own devoted country and drenches its soil with human gore. So closely and strongly was Russia wedded to her enthralled victims.

I need not consume time in reminding readers of the amazing tenacity, with which our southern planters have clung and still cling to their sable chattels. How many arguments have been employed, how many efforts used, and how many generous projects proposed to persuade them to let the oppressed go free ; but all to no purpose. Even in framing the Federal Constitution, it was indispensable not only to protect slavery but also to authorize the continuance of the African slave trade twenty years longer, in order to secure the consent of the South to the Union. "No Slavery, No Union," was the short and sharp alternative of South Carolina and Georgia at the convention, assembled to unite the thirteen provinces under one more perfect federal govern-

ment. Ever since that memorable day, the slave-insatiation has been riveting itself more firmly upon its deluded devotees. The increasing demand for cotton and the invention of the cotton gin, tended greatly to strengthen the fatal passion. And finally, it culminated in such a mountain of supreme folly and turpitude, that its besotted worshippers would disrupt and prostrate the best government that God ever gave to man, and inundate the fairest and happiest land the sun ever shone upon with carnage and devastation, rather than let go their hold upon their enslaved fellows!

Thus it appears, that Slavery the "sum of all villainies," is an outrage upon human rights, which becomes a habit, a spell or delusion, an inveterate idolatry, which nothing can break but awful judgment, absolute power, or open violence and bloodshed. How vigilantly therefore, should every nation and community watch against its earliest dawn and very first rising!

2. *Are those whose slaves are set free by the Government, entitled to compensation?* To take away the slaves of our southern neighbors, is to wrest from many of them a large portion, and from some the whole, of their property. Accordingly when I first read the President's emancipation proclamation, my earliest impression was, that the owners should be remunerated. But when I reflected, that this dreadful war was inaugurated by those very slaveholders, that there was not even the shadow of a just cause for it, and that their grand aim was, not to defend, but to extend their favorite institution, and destroy the government, and erect an empire whose corner-stone should be eternal slavery, I so modified my opinion as to believe, that only *loyal* owners should be compensated, while rebels should be punished by the confiscation of their property. Upon further consideration, I began to doubt, whether any should be recompensed, as the slaves had been toiling all their lifetime without any pay, and therefore richly deserved their freedom and even remuneration for their unrequited services.

This idea was suggested by the fact, that when the God of Israel delivered his people from Egyptian slavery, he commanded them to demand, "vessels of silver and of gold," &c., as a compensation of their unpaid labor. Jehovah is the best Judge of equity between man and man, and as he established a precedent in the example alluded to, it seemed to me that the responsibility of compensation rested upon the

slaveholder rather than upon the emancipator. But as the two cases are not entirely analagous, we may in some measure be permitted to deviate from the precedent. There is no rule without exceptions. Some of those slaves are owned by widows and orphans, who took no part in the rebellion, and whose earthly all, in the form of property, those slaves are or were wholly dependent upon them for their subsistence; their case presents a strong appeal to government, if not for requital, yet for a gratuitous appropriation. In other instances the slaves have been owned but a brief period by their loyal masters, and never had an opportunity to work out or earn their liberty; and though no man has a right to hold his fellow in slavery, or claim his services without remuneration, yet, it strikes me, such instances also appeal strongly to government for aid. But as a *general rule*, I have come to the conclusion, that no compensation is due, either from the State or the Federal Government.

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

A Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical, with special reference to ministers and students. By John Peter Lange, D. D., in connection with a number of eminent European Divines. Translated from the German, and edited with additions, original and selected. By Philip Schaff, D. D., in connection with American Divines of various evangelical denominations. Vol. I, of the New Testament: containing a general introduction, and the Gospel according to Matthew. New York: Charles Scribner. 1865. In a former number of the *Review* the attention of our readers was directed to the general design and plan of this able and important biblical work. The first volume of the New Testament has now made its appearance in a very attractive form, and was prepared by Dr. Schaff himself. The translation is a faithful and free reproduction of the original German, and seems to have been made with great care. A large amount of additional material has been furnished by the American editor, contributing greatly to the value and excellence of the work. Dr. Schaff is an accurate, critical and indefatigable scholar, and exhibits in his present labors all the abilities, which characterize his former efforts. This Volume is to be succeeded by the other books of the New Testament, and in the prosecution of the work the assistance of several experienced translators, gentlemen of eminence, connected with the various evangelical denominations of the land, has been secured. To the Rev. Dr. C. F. Schaeffer,

of our own Church, the Acts of the Apostles has been assigned. The work is comprehensive, suggestive, devout and practical, and combining, as it does, the results of the most recent and best exegesis, will doubtless, take a high rank as a Commentary, and prove an important aid in the study of the Holy Scriptures.

Notes, Critical and Explanatory on the Book of Genesis. From the Creation to the Covenant. By Melancthon W. Jacobus, D. D., Professor of Biblical Literature and Exegesis in the Theological Seminary at Alleghany, Pa. New York: Robert Carter & Brothers. 1865. The Introduction is principally devoted to the discussion of the inspiration and a vindication of the Mosaic authorship of the Pentateuch. The difficulties connected with the Days of Creation are fully examined in the light of recent scientific investigation, with copious references to the views entertained on the subject by biblical scholars. The notes are generally brief, but pertinent and able, and are intended not only to elucidate the text, but to meet many of the objections urged by modern scepticism. This volume, covering seventeen chapters, is to be succeeded by another, completing the remaining portions of the Book.

The Martyrs of Spain and the Liberators of Holland. By the author of the Schönberg-Cotta Family. New York: Robert Carter & Brothers. 1865. We are under obligations to the publishers for introducing to our notice this additional work, written by one of the most charming writers of the day, who is able, not only to appreciate what is peculiar and striking in the past but to re-animate it with the most graphic conceptions of life and character. The scenes of the present volume are laid in most important periods—the conflict between the Reformed faith and the Inquisition in Spain and the Renewal of the conflict in Holland—and the facts are derived from the most reliable histories of the times. Much is presented in the work which is interesting to Lutherans, as well as to other denominations of Christians.

Christ and his Salvation; in sermons variously related thereto. By Horace Bushnell. New York: Charles Scribner. 1864. These sermons, as might be expected from the author's ability and culture, are full of rich thought, and striking in expression and illustration. They are no common place expositions; original, philosophical and fresh, they bear the impress of Dr. Bushnell's genius. Practical, instructive and earnest, they are a valuable contribution to our evangelical literature and well fitted to stimulate the thoughts of others on religious subjects.

Pulpit Ministrations; or Sabbath Readings. A series of Discourses on Christian Doctrine and Duty. By Gardiner Spring, D. D. In two volumes. New York: Harper & Brothers. 1864. These volumes contain forty-nine discourses, delivered by the author in his ordinary ministrations of the pulpit. Much important truth in reference to Christian doctrine and duty, is here presented, which will be read with more than ordinary interest, by those especially to whom the honored author has sustained the endearing relation of Pastor.

An American Dictionary of the English Language. By Noah Webster, LL. D. Thoroughly revised and greatly enlarged and improved by Chauncey Goodrich, LL. D., and Noah Porter, D. D. Springfield, Mass: G. & C. Merriam. 1864. This may be truly regarded as a *Magnum Opus*, a monument of industry, research and erudition, creditable to American scholarship and worthy of the most cordial recognition and the highest praise of all who write, speak or study the English

language. The present edition is an entire reconstruction of the whole work, a thorough revision in every department and in the most minute details—a working up of the old and of new materials—and presents in the results the progress which has been made in the study of the language, since the first appearance of Webster's Dictionary, more than thirty years ago. Thousands of new and technical words have been introduced into the vocabulary, the definitions have been examined and retouched, modifications in the meanings made, tautologies removed, and various shades and delicate phases of thought produced. Webster originally embraced from 70,000 to 80,000 words; the editions of 1840 and 1847 increased the number several thousand; the Pictorial edition of 1859 added nearly 10,000 new words; the present revision contains upwards of 114,000, being, as it is claimed, about 10,000 more than are found in any Dictionary of the English Language. Terms connected with the professions, recent inventions and discoveries, the natural and progressive Sciences and Military studies are much more complete and satisfactory, and the illustrative citations from standard authors, more numerous and general. For the purpose of securing the greatest possible accuracy the various special departments of the work were assigned to different scholars, eminently qualified for the service. In the revision of the work we notice few changes in orthography. Many of Webster's peculiarities in this department, derived from the principles of analogy, we have never been able to adopt. Other authorities, are, however, given, so that there is a choice of mode, afforded in the spelling of the word. The pronunciation does not differ materially from that presented in former editions; although some modifications are proposed, where it has seemed to be in conflict with cultivated, general usage. A "Synopsis of Words, differently Pronounced" exhibits at one view upwards of thirteen hundred words, as given by eight of the most eminent modern orthoëpists. More than three thousand appropriate pictorial illustrations, selected with great care and executed with artistic skill, have been incorporated into the body of the work and shed much light upon many of the definitions. Professor Hadley's history of the English language prefixed to the work, is a regular treatise on the structure and growth of the language, and a most excellent introduction to the Anglo-Saxon, Old English and middle English. It will repay the most careful perusal. The Appendix contains several very valuable tables or vocabularies. Among others the "Explanatory and Pronouncing vocabulary of the names of noted Fictitious Persons, Places," etc., which supplies a want which has often been felt, and will be found most useful for reference. The mechanical execution of the volume is admirable, worthy of the enterprising publishers, and the distinction which the Riverside press has achieved. The production of such a work in these war times, is one of the wonders of the age, and the labor, we are sure, will be appreciated and rewarded by an enlightened public.

Chamber's Encyclopædia. A Dictionary of Universal Knowledge for the People. Illustrated. Vol. VI. Philadelphia: J. B. Lippincott & Co. 1864. We have several times taken occasion to commend this most excellent work. It is one of the best works of the kind ever published. The present volume begins with the word *Labrador* and terminates with *Numidia*.

The Book of Days. A Miscellany of Popular Antiquities in connection with the Calendar, including Biography and History, Curiosities of Literature, and Oddities of Human Life and Character. Edited by R. Chambers. In two Volumes. Vol. II. Philadelphia: J. B. Lippin-

cott & Co. The title sufficiently indicates the design and character of the Book. In a former number of the *Review*, we spoke of its value as a book of reference. It contains matter, which it would be difficult conveniently to find any where else.

A Year in China, and a Narrative of capture and imprisonment when homeward bound, on board the Rebel Pirate Florida. By Mrs. H. Dwight, Williams. With introductory note By William Callen Bryant. New York: Hurd and Houghton. 1864. The writer is the wife of the American Commissioner at Swatow, one of the ports through which the commerce of foreign lands is admitted into China, and enjoyed peculiar opportunities for observation and acquiring a personal knowledge of the country and the people. The narrative of Chinese manners and habits, particularly that relating to the domestic life of the women, is interesting and instructive. China is now opened to Christian effort and as a disposition is indicated to adopt a different and better system of intellectual and moral training, the facts communicated in connexion with Missionary labor are valuable. The account of the writer's captivity contained in the closing part of the narrative is of thrilling interest, and strikingly illustrates the spirit of all who are connected with the Rebellion.

Idylls of Battle and Poems of the Rebellion. By Howard Glyndon. New York: Hurd & Houghton. 1864.

The Fire on the Hearth in Sleepy Hollow. A Christmas Poem of the Olden time. By Edward Hopper. New York: Hurd & Houghton. 1864. These productions possess literary merit, and the publishers, as might have been expected, have issued the volumes in a very neat and attractive style.

Real and Ideal. By John W. Montclair. Philadelphia: Frederick Leypolt. This work includes original verses and a number of excellent translations from the German. They indicate talent and the translations are rendered with skill and grace.

Winfield, the Lawyer's Son and how he became a Major-General. By Rev. C. W. Denison, late Chaplain U. S. Volunteers. Philadelphia: Ashmead & Evans. 1865. The studious aim of the Author has been to furnish the reader with a literal transcript of the career of a brave and skillful General, who in his country's cause has rendered so much important service. His life is traced from early boyhood to manhood, through all its successive stages, and furnishes, especially to the young, many lessons of interest and profit. It brings his successful career in the field down to October 2nd 1864. We should however, prefer a different title for the Book.

Busy hands and Patient Hearts, or the Blind Boy of Dresden and his friends. Translated from the German of Gustav Nieritz. Philadelphia: Ashmead & Evans. 1864. We have read this little book with interest, and can cordially recommend it as very suitable for Sunday School Libraries. It shows the power of faith in God, the influence of early religious teachings, and the happy results of a life regulated by Christian principle. We have often wondered that more of these attractive German stories were not translated by our Lutheran friends who are so competent for the task.

A Memorial of the Rev. Bird Wilson, D. D., LL. D. Late Emeritus Professor of Systematic Divinity in the General Theological Seminary of the Protestant Episcopal Church. By W. White Robinson, A. M. Philadelphia: J. B. Lippincott & Co. 1864. This is an interesting

sketch of the life and character of a man, eminent in his profession and greatly beloved by those who came within the sphere of his influence.

Southern Slavery in its present aspects. Containing a reply to a late work of the Bishop of Vermont on Slavery. By D. R. Goodwin, D. D. Philadelphia: J. B. Lippincott & Co. 1864. The title of the book sufficiently explains its purpose and scope. It discusses Slavery in connexion with the Scriptures, the Church, Ethics, the Slave Trade, Emancipation, Civilization and the Rebellion, and the general views of the author may be learned from the concluding paragraph of the work, where he asserts that Slavery is an element of so corrupting and insidious a character that the country cannot be safe whilst it exists in its bosom; that any compromise with it is treason and that our only election lies between the universal law of freedom and the universal law of slavery.

A Latin Grammar for Schools and Colleges. By Albert Harkness, Ph. D. Professor in Brown University. New York: D. Appleton & Co. 1865. This is a work of great merit, the result of much study and careful reflection. It evinces independent scholarship, and is thorough, philosophical and accurate in the exposition of the principles of the language. It will prove a valuable auxiliary in promoting the cause of classical learning.

The Rebellion Record. A Diary of American Events 1860-4. Edited by Frank Moore. New York: D. Van Nostrand. The last number has been published and concludes the seventh volume of this valuable work. It brings down the history of events to October 1863, and contains finely executed steel engravings of Generals Willich and Neglev.

Harper's Pictorial History of the Great Rebellion. Harper & Bros. New York: No. X of this interesting and impartial Serial gives the general policy of the Rebel Government down to the close of the year 1862. It is proposed to publish succeeding numbers without delay or interruption, and to illustrate the work with portraits of prominent men, sketches of interesting scenes, and diagrams and maps of the different localities.

Harper's New Monthly Magazine. Harper & Bros. The last number of this popular Magazine has been received, and its pages, as usual, are enriched with choice and instructive reading, and appropriately illustrated with beautiful wood cuts.

The Atlantic Monthly. Devoted to Literature, Arts and Politics. Boston: Ticknor & Fields. The last number of this ably conducted periodical is one of unusual interest and well sustains its high reputation.

The Sudden Death of Henry Trauger McMillan. A Sermon delivered in the Evangelical Lutheran Church, Greensburgh, Penna., October 2d, 1864. By Rev. Daniel Garver, A. M., Pastor of the Church. Pittsburg: W. S. Haven. 1864.

God's Doings for the Nation. A Sermon preached in the First Presbyterian Church, Greenwich, N. J., on the day of National Thanksgiving, Nov. 24th, 1864. By Rev. J. K. Plitt, A. M., Pastor of St. James Evangelical Lutheran Church, Greenwich, N. J. Easton: L. Gordon. 1864.

A Sermon for the Times: God and the Constitution, or Christ the Sovereign of the Nations. Delivered in the Second English Lutheran Church, Baltimore, Dec. 4th, 1864. By the Pastor, Rev. Joel Swartz. Baltimore: J. B. Rose & Co.

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This ably conducted organ of the Lutheran Church contains for the present quarter: The Wisdom of the World and of the Church compared; Dr. Kurtz's Instruction in Evangelical Lutheran Doctrine; Study of the Ancient Classics; German Language; Deceased Lutheran Ministers; Precious Stones; Lord's Supper; Catechisation; Mystical Union; Responsibilities of the American Citizen; New Publications.—*American Presbyterian*.

It is, as usual, full of valuable matter, some of it unique, and not likely to be found elsewhere.—*Congregationalist*.

The Evangelical Review contains The Wisdom of the World and of the Church compared, by F. W. Conrad, D. D. The author illustrates in an impressive manner the truth of the saying that "the children of this world in their generation are wiser than the children of light." It is a stirring appeal to the Lutheran Church, to arouse from her lethargy and act truly, and a luminous exposition of the way in which this may be done. The study of the Ancient Classics, by Charles Short, A. M., is a good argument in favor of the study of the Ancient Languages, and of classical studies in general; The German Language, by Prof. J. W. Nevin, D. D., written in Dr. Nevin's usual nervous style, is a merited encomium upon the German Language, showing the importance of studying it. Reminiscences of Deceased Lutheran Ministers continues the interesting series of Memoirs of departed Lutheran Ministers, the present number being devoted to Rev. Charles A. Baer. Precious Stones and the Lord's Supper are translations from Zeller's Wörterbuch, executed with the skill which we are accustomed to expect from Dr. Schaeffer and Prof. Muhlenberg; Catechisation, by Rev. Thomas Lape, A. M. There are some good points in this article on a very important subject. As the next number begins a new volume, now is a good time to subscribe for the *Quarterly*.—*Lutheran Standard*.

The Editor has presided over the pages of the *Review* with singular impartiality, great judiciousness and commendable zeal. Such services deserve the lasting gratitude, and call for the necessary co-operation on the part of the Church.—*Lutheran Observer*.

We cannot over estimate the importance of the *Review* to the Church, or insist too strongly on the necessity of effort on the part of its friends to extend its circulation during these depressing times. Prof. Stoever would deserve the thanks of the whole Church, if he did no more than keep the *Review* in being, but he has left nothing undone to give it life, variety and interest, and his success has been proportioned to his care.—*Luth. & Miss.*